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T H E
CHRISTIAN PASSOVER
I N
FOUR SERMONS,

In which the Doctrine of the LORD's SUPPER is laid down according to the whole Tenor of the Scripture, and the general Consent of Antiquity.

Written Originally by a Divine of the Church of *England*.

Now Revised, and Enlarged, with some additional NOTES and IMPROVEMENTS.

To which is Added,

An humble Attempt to illustrate the true MEANING, the END, the USE, and BENEFITS of the Institution of the LORD's SUPPER, with Prayers, before, at, and after, this Divine Ordinance.

Partly selected from the best, the most orthodox, and the most approved ENGLISH AUTHORS.

WITH A DEDICATION

To the Right Hon. and Right Rev. Lord Bishop of MEATH.

By the Rev. THOMAS HOPKINS,
Curate of *Skryne*, in the Diocese of *Meath*.

DUBLIN:

Printed by S. POWELL, in *Dame-Street*, for the AUTHOR; and sold by T. EWING, Bookseller in *Capel-street*. M,DCC,LXX.

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An humble Attempt to illustrate the true Sense of
 the End, the Use, and Extent of the Institution
 of the LORD'S SUPPER, with private Devotion,
 at, and after, this Feast.



Printed at the Bodleian Library, Oxford, by the most
 orthodox, and approved
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WITH A DEDICATION

To the Right Hon. and Right Rev. Lord
 Bishop of Meath.

By the Rev. THOMAS HOPKINS,
 Curate of St. Paul's, in the Diocese of Meath.

DUBLIN

Printed by S. Fowler in New Street, for the
 Author; and sold by T. Evans, Bookseller,
 in Castle Street, near the Exchange.

The Christian's sanctification, the righteousness and the glorious

of the blood of Christ, has been provided and clearly

RIGHT HONOURABLE

and the general, and the special, and the sacramental

Right Revd. Father in GOD,

H E N R Y,

Lord Bishop of MEATH,

A N D

**One of His Majesty's most Honourable
Privy-Council, &c. &c. &c.**

My Lord,

THE worthy author of the four
following excellent Sermons,
has in a very judicious, mas-
terly manner, defended and vindicated

the Christian cause, the mediatorial scheme, and the gracious and glorious plan of our redemption by the blood of *Christ*, has solidly proved, and clearly demonstrated from the whole tenor of Holy Scripture, and the general consent of antiquity, that the Sacrament of the Lord's Supper is so far from being a bare memorial only (as some falsely imagine) of the sacrifice of the death of *Christ*, or a means only to moral virtues, that it is directly a means of salvation, by which the salutary influences of *Christ's* passion, and all the spiritual advantages arising from the all-sufficient atonement made by *Christ* on the Cross, are conveyed to every worthy receiver. That it is the conveyance, or channel of grace, of pardon, and remission. Our salvation stands in the Gospel covenant: And the Sacrament of the Lord's Supper is the appointed means of renewing that

cove-

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covenant*, and consequently of beginning and carrying on our communion and intercourse with God. Our excellent *Church Catechism* therefore rightly judges the Sacraments generally necessary, not to virtue only, but directly to *salvation*. Our 25th *Article*, speaking of both the Sacraments, says, "they are effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also, strengthen and confirm our faith in him." And we are taught in one of our Church's Homilies, that there is a salutary life-giving virtue annexed to the Sacrament, when the receiver is fully qualified, and duly disposed, which is thus expressed. "In the Supper of the Lord, there is no vain empty ceremony, nor yet meerly a sign or figure to represent something absent,

* This cup is the new Testament or Covenant in my blood, 1 Cor. xi. 25.

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for on the contrary the Scriptures call it *the table of the Lord, his bread and his cup, the memorial of Christ, whereby we shew forth his death till he come;* they tell us moreover, that it is *the communion or communication of the body and the blood of the Lord,* uniting us to him after a wonderful manner by the operation of the Holy Ghost, thro' faith that is wrought in us, whereby we are assured of the gift of eternal life, and that for the body, as well as for the soul, which after an happy and glorious resurrection shall be re-united, to live together to all eternity." † By moral virtues only, we shall never ordinarily come at *Christ*, nor at Heaven, nor to the presence of God: but by the help of the Sacraments superadded to crown and finish the other, we may arrive to Christian perfection, that then *we dwell in Christ, and Christ in*

† Homily on the Sacrament parts.

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us ; we are one with Christ, and Christ with us, as our Church offices express it. In the Lord's Supper all true believers symbolically or spiritually by faith feed upon *Christ* and live by him* : those words of our blessed Saviour, *he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him ;* John vi. 56. declare, (as the glory of our Church and the oracle of universal learning, Primate *Usher* tells us) " That by a mystical and supernatural union we are as truly conjoined with *Christ*, as the meat and drink we take is with us, and that no man participates of the benefits arising from *Christ* to his spiritual relief, except he first have communion with him ; we must have the son, before we have life ; eat him we must, that is, as truly be partakers of him, as we are of our ordinary food : And a little after, this is that great mystery of our union with *Christ*,

* 1 Cor. x. 3. 4.

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whereby we are made *members of his body, of his flesh, and of his bones**. What this spiritual and supernatural union is, the same great author tells us, that it is made by the spirit and by faith †. And to summon no other evidence but that which is taken from an author, whom the general consent of our nation has distinguished with the title of *judicious*. The learned judicious *Hooker* in his remarkably excellent, his deservedly admired book of *Ecclesiastical Polity*, inculcates the same doctrine, and thus expresses himself in the following very remarkable momentous words; "by virtue of this mystical conjunction we are of him and in him; as though our flesh and bones should be continue with, or immediately united to his: No man is actually in him, but they in whom

Eph. vi. 39.

† Sermon before the Commons, A. D. 1620, Imman-
page 50.

whereby

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he

DEDICATION ix

he actually is; for he, who hath not the
 son, hath not life &c. The Eucharist
 was by the primitive Churches also
 looked upon as an instrument of abso-
 lution, as conveyance, or channel of
 pardon, and was called the *old altar*,
 the perfection or consummation of a
 Christian, there being no higher Myste-
 ry, that an ordinary Christian could
 partake of. † But because the ancients
 are slighted and appeals are frequently
 made to Scripture, by such as know a
 great deal less of this true sense of
 Scripture than the ancients did, we
 may follow them in their appeal to
 Scripture, and shew that sufficiently
 warrants the doctrine both of the Pri-
 mitive Churches and ours in this arti-
 cle. St. Paul's words to our purpose,
 are as follow, *The cup of blessing, which
 we bless, is it not the Communion* (par-

Eccles. Pol. Lib. 5. See Doctor Haimon's note on the place.

† See Bingham's Eccles. Antiq. Vol. 8. book 19. page 181,

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ticipation) of the blood of Christ? the bread which we break, is it not the Communion (participation) of the body of Christ, 1 Cor. x. 16. these words are to be understood of a real application on God's part, and a real participation on our part of the merits, or benefits of the great atonement, so far as it respects every worthy communicant, to partake of the body, and of the blood of Christ, is to partake of his broken body, and of his blood spilled: which, because literally it is impossible, is by an easy figure understood to mean the partaking of our Lord's Passion, that is of the atonement made by it; the words are scarce capable of any other sense: And therefore the most learned judicious commentators have generally espoused it *

* See Doctor Hammond's, Doctor Whitby's and Locke's paraphrase, and the vulgar Latin on the place.

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Some perhaps may suspect that the communion of the body and blood of *Christ* may mean no more than having fellowship with *Christ*, or associating with him, that indeed is the true doctrine with respect to the *Eucharist*, wherein we associate with *Christ*; but it is not all the doctrine expressed in this text. The Apostle means more; otherwise why should he so emphatically speak of the communion of the *blood* of *Christ*, and of the communion of the *body* of *Christ*, instead of saying communion with *Christ*? The *body* and the *blood* most certainly refer to what was *broken* and *shed* for the remission of sins*, both which are represented in the *Eucharist*, and therefore cannot be so naturally understood of any thing else, as of the partaking of the benefits of *Christ*'s passion, the context confirms this sense, for verse the 18th, the Apostle observes, that the *Israelites* of old who eat of the sacrifices, were

* Mat. xxvi. 28.

partaker.

partakers of the Altar in such a sense as Christians now are partakers of the Lord's Table, or of his body and blood. But how were the *Israelites* partakers of the Altar? By partaking of all the expiations of the burnt-offerings and sin-offerings which were offered upon the Altar for the sins of the whole congregation; in like manner therefore as the *Israelites* then had thereby a partnership in the expiations of the Altar, so Christians now (as many as come worthily) have a partnership in the great expiation made by the body and blood of *Christ*. How our Church understands this text may be seen in our twenty-eighth article, which quotes the very text in these words; the bread which we break is a partaking of the body of *Christ*, and likewise the cup of blessing is a partaking of the blood of *Christ*; if we look into our old *English* versions, as *Tyndal's* and *Coverdale's*, we shall there find the

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the text rendered thus: 'Is not the cuppe of blessing, which we blesse, partaking, of the bloude of Christ? Is not the bread which we breake, partaking of the bodye of Christ?' I know not whether the Geneva translators were not the first that changed *partaking* into *communion*; thereby obscuring, in some measure, the sense, but they subjoined a note to clear it, which note is this; *the effectual badge of our conjunction and incorporation with Christ*; they should have added, *by our partaking together of the merits of his death or crucifixion*: Which would well cohere with the 17th verse immediately following: *For we being many are one bread and one body, for we are all partakers of that one bread**. The original words are, *oti eis artos, en soma oi polloi esmen, &c.* which, I with submission think, should rather be translated, *because there is one bread, we being many*

* 1 Cor. x. 17.

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are one body; for we are all partakers of that one bread. For to say, that we Christians are *one bread* as well as *one body*, as our translation says, is a way of speaking no-where favoured by any other text, by any analogy of Scripture; besides we are here said to *be partakers of that one bread*; and therefore cannot, so properly, be said to be the *bread* we partake of.—And this translation I find favoured by *various readings*,* the *Syriac*, *Ethiopic* and *Arabic* translations, and by good interpreters also. †

Many doctrines may be drawn from the words of this text, we may conclude from hence, that the Eucharistical bread ought to be received by all the members of the Church; and may urge them in proof of the *spiri-*

* See *Mills* and *Dr. Wells* upon the text.

† *Subaudiendum est*—*Supplementum hoc necessarium, ut vis argumenti—intelligatur, &c. Synop. Crit.*

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tual efficacy of this Sacrament; and of its being a means of our holding communion with *Christ*, and with *God*; for our partaking of this (Sacramental) bread, is given as a reason, why we are *one* body (of which *Christ* is the head;) and therefore plainly intimates, that we are not only hereby united unto *Christ*, and hold the closest communion with him, as members with the head of the body; but also, that this bread strengthens and refreshes the members of the body, and this is another satisfactory proof that the preceding words, *the cup of blessing*, &c. are to be understood to signify, a partaking of the benefits of *Christ's* death.

We may likewise draw from them, the doctrine of the *grand importance* of partaking of the Lord's Supper; and a strong proof of this neglected *doctrine* they contain: For they ascribe our being *one body* to our partaking

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taking of this *one bread*; or give the *one* as the reason of the *other*; and plainly intimate that we are living members of *Christ*, by partaking, and only by partaking of this *one bread*; of consequence, that they who do not partake of this *one bread*, are not living members of *Christ*.

Because we are said to be *baptized into one body*, we conclude, and justly conclude, that *Baptism* is necessary to make us members of *Christ*, or that none are true Christians till they are baptized:—And because it is here said, that by our partaking of *one bread* we are *one body*, is not the conclusion equally just, that it is necessary to be partakers of this *one bread*, in order to be members of *this body*? or that we are not true Christians, whilst we deny ourselves the partaking of it, or it is justly denied to us.

This

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This, howsoever *strange* and severe doctrine it may appear to many now a-days, *who name themselves after the name of Christ*, was plainly the doctrine of the *primitive Church*, and the *primitive practice* was agreeable hereunto.

For in it none were reckoned amongst the number of the *faithful*, but *communicants*; none else permitted to join in all the prayers of it.—And he, who separated himself from his brethren at the Lord's Table, was soon denied the honour, the benefit of being admitted to it. And where is the great difference betwixt being excommunicated by others, and excommunicating ourselves, as they do, who never receive the Communion with us?

So that, as it appears, *non-communicants*, are but *almost*, not *altogether* Christians; and whilst they wilfully neglect to *partake of that one bread*, which is the *communion* or *communi-*
cation

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cation of the body of Christ, and makes us living members of his body, they have no communion with him; and cannot reasonably expect any influence, any strength or life from him.

And was this plain truth seriously considered by all those that sincerely believe in Christ, not one of them would wilfully refuse to partake of this Holy Communion, and often to partake of it; as often as he desires to increase his union with his fellow-members, or to receive influence, assistance, and strength from Christ his head, he would hunger,—would thirst—would pant and long after this bread of life, and cup of Salvation.

I shall only subjoin the eminently learned Dr. Hammond's sense of this matter where * he tells us, that in the Sacrament God solemnly reaches out to

* Hammond on the New Testament, Matt. xxvi.
28. p. 152.

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us, as by a deed or instrument, what was by promise due to every penitent sinner, every worthy receiver, the broken body of Christ, that is, the benefits of his death. Our glorious, most compassionate Saviour and most adorable Redeemer *Jesus Christ the righteous*, teaches us not to confide in our own virtues, but in his mercy and grace, instructs us to call ourselves *unprofitable servants*, † after we have used our utmost endeavours, and all that was commanded us, he lets us know further, that whatever our human performances or moral virtues may be, yet *except we eat the flesh of the Son of Man and drink his blood we have no life in us*, ‡ that is to say, unless we partake of the benefits of his passion, by this, and this only we live ; without it we die, it is by our Lord's meritorious death and passion that men are saved, as many as are

† Luke xviii. 10.

‡ John vi. 53.

saved :

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saved: and were it not for that, no flesh could be saved. St. Paul almost in every Epistle teaches and inculcates the same doctrine, that no man shall be saved on the account of his works or his moral virtues (tho' required as necessary conditions) but by the blood of Christ, and that all men have sinned, and come short of the glory of God, being justified freely by his grace, thro' the redemption that is in Jesus Christ, and that Christ is the end of the law for righteousness, to every one that believeth, † and St. John says expressly, the blood of Jesus Christ cleanseth us from all sin. ‡ Upon these plain certain principles, and on the judgment of the late eminently learned, judicious, pious, and truly excellent Christian Mr. Samuel Halt, Rector of Skryne.

* Rom. iii. 23, 24.

† Rom. x. 4.

‡ 1 John i. 7. 1 Peter i. 19. Rev. i. 5. That he has washed us from our sins in his own blood.

and

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and Prebendary of *St. Patrick's, Dublin*, who communicated these discourses to me, approved of, and recommended them as judicious, useful, and orthodox, I thought it expedient, and a duty incumbent on me as a Minister of the Gospel to have them republished that they might be of more general and constant use to my *fellow Christians*, and humbly hope that your Lordship will be pleased to take them under your protection, and favourably accept them as a testimony of the respect and gratitude, and as an humble expression of that duty and honour, which I, with all good men, owe to your Lordship in that high station, to which the Divine Providence hath advanced you in the Church.

I beg leave to add my hearty prayers to Almighty God, that your Lordship may long continue an ornament, a blessing to his Church, and daily view with exalted pleasure the good effects
of

of your vigilance and care, in the improvement of all orders and degrees of men in heavenly wisdom, in Christian virtue, in Godliness of living, and when you shall give in your account to the *Lord Jesus Christ, that great, that gracious Shepherd of the sheep, and Bishop of souls*, may you receive the reward of your high calling, and inherit a crown of glory.

I have the honour to be with the most dutiful respect, with the utmost gratitude,

My Lord,

Your Lordship's,

Most obliged,

Most faithful,

And most obedient

Humble Servant,

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The Original and Use of SACRIFICES.

GEN. iv. 3, 4, 5.

And in Process of Time it came to pass, that CAIN brought of the Fruit of the Ground, an Offering unto the Lord.

And ABEL, he also brought of the Firstlings of his Flock, and of the Fat thereof, and the Lord had Respect unto ABEL, and to his Offering:

But unto CAIN and to his Offering he had not Respect.

I DESIGN in this and some subsequent discourses, to lay before you the nature of the Lord's Supper, and shew what place it holds in the Christian Oeconomy.

B

We

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We learn from the institution, that it is a memorial of our blessed Saviour. *This do*, says our Lord himself, *in remembrance of me*, Luke xxii. 19. And St. Paul teaches us, what he received from Christ, that this was in remembrance of his death; 1 Cor. xi. 26. *For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come*: And in the same Epistle mentions the death of Christ under the notion of a sacrifice; *Christ, our passover, is sacrificed for us*, 1 Cor. v. 7. Where we see the particular Sacrifice singled out, to which the death of Christ answers, as the anti-type to its type.

He then proceeds to exhort his Corinthians, to keep a commemorative feast in remembrance of it, analogous to the custom of feasting upon the Paschal Lamb; and to attend it with circumstances analogous to those which were observed in the Passover; 1 Cor. v. 8. *Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*. It is obvious, that the explication of this passage in St Paul will throw us far back into

into antiquity; a review which we must often make, if we would fully understand any material part of the Christian System, which is professedly the explication, the counterpart, and perfection of the Jewish and Patriarchal religion, wherefore, before I proceed to an examination of this text, it will be convenient, that you be previously acquainted with two things.

First, The original and use of Sacrifice in general.

Secondly, The customs and circumstances observable in the passover in particular.

As the former of these will be the subject of my present discourse, I have chosen the first express mention of Sacrifices that we find made in Scripture, which was so early as among the very eldest sons of Adam and Eve. From what principles and motives these offered their respective Sacrifices, is a controverted point; some maintaining that the original sprung from no higher a source than human invention; while others refer it to divine institution:

S E R M O N I

presuming that we agree in facts, I apply myself to the discussion of this question. The facts which I suppose we are agreed in, are these; that sacrifices were part of the Jewish Law; that they universally prevailed in the Gentile world: And that they are as old as the days of Cain and Abel.

If Sacrifices are of human invention, we may justly challenge and demand, that natural reason suggest to us a cause sufficient for beginning this rite; nay more, a cause so obvious, and satisfactory, as to spread it all over the world.

A late Author supposes, "the absurdity prevailed by degrees, and that the Priests, who shared with their Gods, and reserved the best bits for themselves, had the chief hand in this gainful superstition." But who were the priests in the days of Cain and Abel, or what gain could this superstition be to them, who sacrificed of their own substance? If he denies the fact, and the antiquity of Sacrifices, as I supposed all agreed in that point, a Author of Christianity as old as the creation.

he

S E R M O N I 5

he lies not within the scope of my present argument: tho' we may certainly insist upon the testimony of Moses for facts, as an historian, till older and better evidence is produced against him. However, I would make two observations upon what this author has said; the first is, upon the portion which belonged to the Heathen priests, which he calls the best bits; these were the skins and feet, b the like perquisite was assigned to the priests under the levitical law; *The Priest shall have to himself the skin of the burnt-offering, which he hath offered*, Lev. vii 8. The sameness of the custom among people so far seated from one another, as the Jews and Greeks were, would lead us to enquire for some more ancient practice, which prevailed before either of their establishments, when they were educated together in the nursery of Shinaar; and to account for this practice, will probably carry us back to times earlier than even those of Cain and Abel, and afford a strong presumption for the institution

b There was a law that the remains of sacrifices should belong to the Priests, and these were the skins and feet. Potter's Antiq. of Greece. Book 2. ch. 3. p. 208.

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of Sacrifices by God himself immediately after the fall, from the remains of which *the Lord God made coats of skins for Adam and his wife*, Gen. iii. 21. thereby, as it were, covering their transgressions by part of the sacrifice, which was to typify him, who by the sacrifice of himself, *should cloath us all with the garments of salvation, and cover us with a robe of righteousness*, Isa. lxi. 10.

My second observation is, that this author admits that sacrifices on the foot of natural reason are absurdities, and cannot be supposed to be the dictates of pure nature, and therefore refers the invention to the avarice and craft of Priests, as the only likely human means: but we have seen, that it was absolutely impossible that they could be concerned in it; what then remains, but that we refer its original to a nobler source, Divine institution, for wiser ends and purposes than human reason was privy to.

But perhaps the evident prejudices with which this author wrote, may make his concessions of no weight, let us hear what others

S E R M O N I. 7

others have to say in favour of the human institution of sacrifices.

A great and learned Author, c who labours much in the field, observes, it was a general opinion, that gifts (for Sacrifices were always looked upon as such) would have the same effect with God, as with man; would appease wrath, conciliate and purchase favour with the Deity, and testify the gratitude and affection of the Sacrificer: and from this principle proceeded expiatory, precatory, and eucharistical offerings. In support of this opinion, passages are produced from Greek and Roman Poets, where this persuasion is expressly mentioned; and an instance brought to the same purpose from the example of the Philistines, who, when they restored the ark, sent presents along with it, to appease the wrath of the God of Israel, *1 Sam. vi.* This is all that is pretended from natural light to countenance this practice. Let us apply it to the fact before us.

c Spencer de legibus Hebræorum, Lib. 3. Cap. 3. Sect. 2. pag. 763.

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1. How well soever the comparison may be thought to hold betwixt sacrifices and gifts, yet the opinion that sacrifices would prevail with God, must proceed from an observation, that gifts had prevailed with men; an observation which Cain and Abel had little or no opportunity to make; the few inhabitants then in the world, the simplicity and abundance of those times were not likely to afford many instances of this secret method of pacifying wrath. *Prov.* xxi. 14. Besides, if those coats of skins which God made for Adam, were the remains of Sacrifices, surely Adam could not sacrifice from his Observation, when there were no subjects in the world upon which he could make it.

2- If Sacrifices were offered upon this principle, then Cain and Abel offered upon the same principle; each offering such gifts as he had to conciliate the favour of God. Cain being a tiller of the ground, brought of the fruit of the ground, an offering unto the Lord: and Abel being a keeper of sheep, brought also of the firstlings of his flock, and of the fat thereof. Now if the principle of Sacrificing was the same in both,

both, and though differently expressed, yet suitably to their respective conditions, why had the Lord respect to Abel and his offering, but to Cain and his offering he had not respect?

3. If we should allow, that Cain offered from a notion, that God would be corrupted with gifts, what could lead Abel to do violence to the creature, in order to please the Creator; could reason suggest to him, that because a guilty man slew a victim which deserved not punishment, God would be so pleased with the action as to blot out his former sins?—We will join issue here, and appeal to the judgment of reason in this point: she delivers her sentence by an ancient poet quoted in Porphyry, the famous heathen Philosopher, to this purpose.

d. Is there any one so extremely credulous and absurd as to think that offals and bones,

B 5

which

d. De legibus Heb. Lib. 3. Cap. 1. Sect. 3. pag. 750. Sic Poeta vetus Rationem solummodo Magistram habens, sensum suum de sacrificiis exprimit: Hæc & ejusdem momenti alia, secum in animis voluisse

which a Dog would scarce touch, could be a pleasing gift to the Gods, which they would esteem as an honour done them, and for which they would receive the Sacrificers into favour? Many other passages might be produced to shew that natural reason could not but mock at this supposed traffic, where the Gods were to sell away their favours, in consideration of hecatombs received: but I forbear to load the argument with quotations; for I think it evident, that the conceits of sacrifices being in the nature of gifts and bribes, does not seem to be the original reason of the invention, but the best account which the Heathens could give of so strange a rite, so universally practised, after the true reason of its institution was lost. Nay, Dr. Spencer himself confesses, that reason's eye, without the assistance of revelation, could not see, that God would remit sins, or accept the life of a victim instead of the soul

viste videntur Pythagoras, Plato, Porphyrius, & e gentium magistris alii, qui Sacrificiorum religionem haud adeo magni aestimaverunt, mirati sunt potius unde mos ille tristis per orbem terrarum propagatus—primitus dimanavit.

of a sinner. I may therefore conclude, that the doctrine of bloody sacrifices in expiation, is not to be accounted for upon natural principles: we must therefore have recourse to a Divine institution, both to warrant the practice, and to give a reason for it; which was, that by the vicarious death of these creatures, God might keep alive in men a faith in that promise he had made, that the seed of the Woman should one day satisfy for all the sins of the world; in testimony and pledge of which, these sacrifices were instituted; and in confidence and full hopes of this, *Abel offered unto God a more excellent sacrifice than Cain,* Heb. xii. 4.

2. However, the authority of the Fathers is brought in defence of the contrary opinion.—But since those Fathers had no more evidence in this case, than we have, and are only giving their judgment of a fact, which had been past, above four thousand years before they lived; and of which they had no other records or knowledge than we have, what they say in such

ce Lib. 3. Cap. 4. Sect. 2, Pag. 770.

a case,

a case, either for, or against us, can pass but for their opinion, and can be no determination of the point. If human authority is not permitted to determine, they introduce

3. Divine, and think they can prove their point from Scripture. Here we will

Most of the fathers who are produced, speak not of the original, but only of the Jewish institution; but as our question is about the former, such writers must be set aside. There still remain four, the Author of the Apostol. Constitutions, of the Responses, St. Chrysostome, and Eusebius Casariensis. The two first indeed assert very fully, that none, who sacrificed before the Mosaic Law, did it by any command or direction from God; the opinion of these uncertain authors is submitted to the reader, who will allow it what weight he thinks proper. St. Chrysostome says, that Abel had no other instructor to direct him to sacrifice, but his own conscience; yet he elsewhere contends, that sacrifices were not acceptable to God on their own account, I presume, he means, from any natural fitness that there was in them, only as they were types and images of Christ. Chrysost. Homil. 166. tom. 5. pag. 986. and I think they could not be conceived as types and images of Christ, unless from the institution of the Divine œconomist. The passage from Eusebius Casariensis is challenged on both sides. See Spencer de legibus Hebræor. lib. 3. cap. 4. Sect. 1. pag. 768. Cap. 1. Sect. 2. p. 746. 747. Outram de sacrificiis, lib. 1. Cap. 1. Sect. 6. p. 7. 8. 10.
lingly

lingly refer ourselves, nothing concerned, but that there is no more light afforded us; and yet this little or rather no light, is one of their arguments; the silence of the scriptures in this matter is brought as a proof to support their opinion. Moses mentions nothing of the divine institution of Sacrifices, therefore, say they, they were of human invention. We may argue as conclusively, that Sacrifices were so extraordinary a service, so unaccountable upon the principles of human reason only, that, since Moses says not, they were of human institution, we must refer them to the revealed will of God. But their great argument, mentioned by Grotius, opened more largely by Outram, and much insisted on by Spencer, is drawn from *Jer. vii. 22, 23. I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.* Hence they argue, God chides his people for placing so much confidence in Sacrifices,

fices, and to lessen it, tells them, that he said nothing of them, when he brought them out of Egypt; which would have been no means of lessening their reverence for Sacrifices, had they known, or believed, that they were originally of God's institution. But is the fact as they would represent it? Did not God speak with their fathers, nor command them in the day he brought them out of Egypt, concerning burnt offerings and sacrifices? They may tell us, the text says it expressly: so does Joseph, whose brethren had sold him into Egypt, expressly say to those very brethren. *Gen. xlv. 8. It was not you that sent me hither, but God, i. e. It was God rather than you; the expression here must have the same force; I spake to them rather about obedience than sacrifice. Exod. xx. 24.* For at the delivery of the law, directions are given about the Altar and the Sacrifices: before they came out of Egypt. God positively instituted the Sacrifice of the Passover: *Chap. xii.* And his message to Pharoah by Moses was, *Let my people go, that they may sacrifice to the Lord their God, Chap. iii. 18.* The meaning of the Prophet is this;—The people of Israel were in covenant

venant with God, by which great temporal blessings and prosperity were engaged to them, and the perpetual presence of God amongst them, in the place which he had appointed to put his name there; in confidence of this covenant they were regardless of their morals, and committed all kinds of wickedness; and then came boldly before the Lord in his temple, and trusting to the covenant of temporal blessings, and God's promise to be ever with them in his holy places, and the legal expiation of sins by Sacrifices there, they cried out, we are delivered, or privileged to do all these abominations. The Prophet tells them, that they mistook the nature of their Covenant; their national prosperity, and God's presence amongst them were not engaged on the condition of offering sacrifices, *He spake not to their Fathers concerning burnt-offerings and sacrifices*, i. e. they were not the condition of the covenant; for the Heathens, as practising the same rites, were as much intitled to the favour of God on that footing as the Jews: the conditions of the covenant were, that they would admit of God for their legislator and governor, and render him a suitable

ble

ble obedience; in consequence of this relation, he promised to take them into his peculiar patronage, *This thing commanded he them, saying, Obey my voice, and I will be your God; and you shall be my people, and walk ye in all the ways that I commanded you, that it may be well unto you.* This I take to be the prophet's meaning; that sacrifices were not peculiar to the Mosaic state, but were seals and pledges of that general covenant of mercy to all mankind, rather than of a particular covenant of temporal blessings to the people of Israel.

From the inconclusiveness of those arguments, which are produced to prove the human institution of sacrifices, we might be left to infer that they were Divinely appointed: However I shall offer a further argument in support of this opinion, taken from the fact mentioned in the text, and the sequel of it.

Gen. iv. 3, 4. *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.*

of. Here we find, that both the brothers sacrificed; but at the same stated season, *at the end of days*; for so the margin reads, instead of in process of time: which is supposed to have been when each had received their respective blessings from God; Cain, in the produce of his tillage, and Abel in the increase of his flocks, each of them consecrated part of their respective blessings in Sacrifice to the Donor; so that the gratitude and devotion seem alike in both, and there appears not the least difference, but in the matter of the Sacrifice, and yet we find a great difference in the acceptance. *Gen. iv. 4, 5. The Lord had respect unto Abel, and to his offering, but unto Cain and to his offering, he had not respect.* Whence could this difference proceed? we see no grounds for it, but that Abel offered an animal, and Cain the fruits of the ground, yet this very difference in the sacrifices seems to imply the same principle in the sacrificers, that of gratitude to God for their respective blessings. But the Author of the Epistle to the Hebrews throws great light upon this passage, when he says, *By faith Abel offered a more excellent Sacrifice than Cain,* Heb. xi. 4. Hence it is plain, that though
Cain's

Cain's first-fruits might signify his gratitude, Abel's animal testified his faith. But what was that faith? the Author defines it in the first verse of that Chapter, *as the substance of things hoped for; the evidence of things not seen*; and his instances relate, either to a trust in the promises of God, or a belief of his testimony. So that Abel when he offered of the firstlings of his flock, declared, either his confidence in some promise which God had made, or his belief of some truth which God had revealed. And if God had promised, that he would remit sins through the availing merit of a Sacrifice in due time to be offered, and in token and pledge of this promise instituted bloody sacrifices for present atonement, then the offering of these Sacrifices was an instance of faith in that promise. But let us pursue the story: upon this preference given to Abel, *Cain was very wroth, and his countenance fell*, at this partiality, or as it may be rendered, was extremely grieved and dejected to find himself under the guilt of sin, while Abel was acquitted ^g; then, either to vindicate

^g The falling of the countenance seems to denote sorrow

dicate himself, or comfort Cain, God ex-
 postulates with him; *why art thou wroth?*
and why is thy countenance fallen? If thou
 dost well, shalt thou not be accepted? And if
 thou dost not well, sin lieth at the door:
 and unto thee shall be his desire, and thou shalt
 rule over him, Gen. iv. 6, 7. A very difficult
 passage as it stands in our English Bibles!
 but I think may be cleared up by on-
 ly observing, that the word ^h rendered
 sin, does often signify an offering for sin.
 The passage may be thus interpreted;
 “ Why art thou so dejected at the prese-
 “ rence shewn to thy brother, as if it was
 “ an instance of partiality in me? whereas,
 “ it is only the effect of laws which I had
 “ before declared: for knowest thou not,
 “ that if thou dischargest thy duty fully,
 “ thou shalt be accepted? and if thou
 “ failest therein through human infirmi-
 “ ties, that I have provided a remedy,
 “ in appointing a Sacrifice and atonement

sorrow for sin, according to its contrary in *Job xi. 14.*
 if iniquity be in thine hand, put it far away.—Then
 shalt thou lift up thy countenance without spot.

^h Peccatum, Sacrificium pro peccato; Buxt. Lex.
^{i. e.} Expiatio.—^{i. e.} Sacrificium quo peccatum
 expiatur.

“ for

“ for sin? Abel applied the atonement,
 “ and is received. Thy not doing the
 “ same, must proceed from a confidence
 “ in thy own merits, or a distrust of my
 “ promise : no other reason can be as-
 “ signed; for, the Sacrifice appointed
 “ was no difficult thing to find, it even
 “ coucheth before thy door,” (the word
 is particular, and denotes the posture of
 beasts) “ Not of the wild race that shun
 “ mankind, but even wait upon thee for
 “ their subsistence, and are intirely in thy
 “ power.” In this view Cain appears con-
 ceited of his own works, and brings his
 thanksgiving-offering, like the Pharisee
 who prayed thus, *God I thank thee that I*
am not as other men are, Luke xviii. 9. while
 Abel humbly acknowledges his unworthi-
 ness, and brings the appointed atonement,
 like the Publican praying, *God be merciful*
to me a sinner ; accordingly Abel, like the
 Publican, departed justified rather than the
 other. As I think this is a consistent inter-
 pretation of this difficult passage, so if ad-
 mitted, it is a full proof of the divine insti-
 tution of sacrifices to atone for sins. A
 practice which prevailed for the same pur-
 pose, before the Mosaic state, as appears by
 the

the book of Job, which is generally acknowledged to be older than the times of Moses: that Gentile offered burnt-sacrifices to atone for sins, as it were in full faith, *That his redeemer should stand at the latter day upon the earth*, Job i. 5. and xix. 25. We find no hint that in those early ages, they looked upon Sacrifices in the nature of gifts or bribes offered to appease, I may say corrupt God Almighty: such notions were too absurd for the times; they argued more justly, *Chap. xxxv. 7. If thou be righteous what grievest thou him? or what receiveth he of thine hand?* And the principle was so irreligious, that they believed fire would consume the tabernacles of bribery, *Chap. xv. 34.*

As the Sacrifice of beasts in a mere natural light, is too irrational to be ascribed to human invention, so with regard to the Divine Oeconomy, it discovers marks of contrivance and wisdom beyond the simplicity of those early ages, or the refinements of any succeeding one. But, supposing Sacrifices were of human invention, and that God in compliance only to a habit contracted among idolaters indulged his people in the use of them—(which is a strange

a strange supposition!)—Yet did the son of God condescend to cloath himself with the infirmities of human nature, and have a body prepared for him, to serve so idle a purpose? or are we mistaken, when we imagine, that Christ died under the notion of a Sacrifice? yet St. Paul tells us, *Eph. v. 2. That Christ gave himself for us, an offering, and a Sacrifice to God.* And the Author of the Epistle to the Hebrews, Chap. ix. 26. *That he appeared in the end of the world, to take away sin, by the Sacrifice of himself.* So that a Sacrifice he certainly was; and was nothing more intended by it than a surprising compliance with the fancies and inventions of men? No actual atonement? No merit in his sufferings? No imputation of righteousness?—To treat our Saviour's sufferings so lightly, is to count *the blood of the covenant, wherewith we are sanctified an unholy thing.* Heb. x. 29. But if the blood of Christ did really atone for our sins, and was designed to do so in the eternal decrees of Heaven; it is certainly more probable, that Sacrifices were originally instituted by God to prefigure and represent to mankind this one availing Sacrifice. In the fulness of
time

time to be offered for them, than that men should invent and universally fall into the practice of such a rite, which has no foundation in nature, and yet by accident corresponded to the greatest, the most mysterious event that ever happened.

I therefore look upon this point as sufficiently proved, that Sacrifices were in their original, of divine institution, and in their use to represent to man the forfeiture of life he had incurred; to signify God's merciful intention to accept a substitute, and to prefigure that availing substitute in the fulness of time to be offered. Such dignity of institution, such weight in the design, was sufficient to communicate it to the whole race of Adam, and make it, as we find it was, the universal religion of mankind: All were under the same sentence of death; all stood alike heirs to the blessed hope of a Redeemer. A rite by no means peculiar to the Jewish state, but older, and of more general import: Old as the father of mankind, and in which all his posterity are alike concerned. But when they began to forget God, and lost the memory
of

of their relation to him; though the material ceremonious worship remained, as handed down from age to age, yet the reason of its institution was, in time, and by degrees, forgot: New objects of worship were introduced, new reasons invented to account for the old service, and make it agree with the new Gods they worshipped: And on this forge were beat out those gentile suggestions, which some great men have produced as arguments to prove the human invention of Sacrifices. From this enquiry into the original, and use of Sacrifice in general, I pass on to consider, as I proposed, the customs and circumstances observable in the Passover in particular.

Now, to God the Father, God the Son, and God the Holy Ghost, three persons, but one God, be ascribed, as is due, equal praise, honour, glory, and dominion, and power, in time and in eternity.

S E R M O N II.

The Jewish Passover considered.

EXOD. xii. 13, 14.

And the blood shall be to you for a token upon the houses where you are : And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations : ye shall keep it a feast by an ordinance for ever.

IN order to give the best account I can of the Jewish Passover, I shall premise the time and occasion of its institution.

Man had sinned through the malice of the Serpent : A Redeemer was promised to bruise the Serpent's head ; through faith

in which Redeemer, *Abel offered a more excellent Sacrifice than Cain* : Afterwards the whole world grew so corrupt, *that God determined to destroy them with the earth*, Gen. vi.

13. How then was the Redeemer to come ?

God says, ver. 18. *He would establish his covenant with Noab* : The same he confirms again

with Abraham, promising, *that in him should all the families of the earth be blessed*, Chap.

xvii. 3. Here we see, that the benefit of the promise was for all mankind, though the

honour of conveying it was confined to Abraham and his seed ; and because ho-

noured with this conveyance, God farther promises to distinguish them from the

world, and give them inheritance in the land of Canaan : These separate promises

were established with Isaac : and again with Jacob ; who, invited into Egypt by

his own son Joseph, dies there : Here his posterity continued about two hundred

years ; and keeping themselves distinct, (through faith in God's promises un-

doubtedly) neither blending in marriages, nor joining in the idolatrous worship of

Egypt, drew the jealous eyes of that government upon them ; who seeing

them a separate people, and greatly en-

creased,

creased, looked upon them as forming a separate interest, and ready to join an enemy; therefore, to keep the present generation employed, and safe from caballing, their lives were made bitter in brick and mortar, and the fears from a succeeding race prevented by a decree from Pharaoh, that the Hebrew males should be drowned: What numbers perished, the sacred Historian tells us not, but the miracle by which he himself escaped, may lead us to think, that the decree was too strictly observed; and though it certainly met with some respite and interruption, yet that future Pharaoh's would have executed it rigorously upon any fresh jealousy or disturbance, is easy to imagine. In this miserable situation, what prospect could those bondmen in Egypt have, of possessing the good land of Canaan? What hopes, that in their seed (against which a cruel decree was extant) should all the families of the earth be blessed? At this hopeless juncture, God remembered his covenant, and sent his servant, their deliverer, Moses to perform it. But, before he leads them out of Egypt, he institutes the Passover, as an assurance and pledge that he was a

God which keepeth covenant. And after having prescribed the time and manner of celebrating it, he subjoins the reasons ; *And the blood shall be to you for a token, &c. Exod. ii. 24. and vi. 5.* Whence it appears, that the Passover was instituted for these three reasons ;

First, As a token, that God would be mindful of his covenant, by which he had engaged, that the world should be blessed in the seed of Abraham.

Secondly, As a memorial of the great blessing then vouchsafed.

Thirdly, As a foederal rite, whereby not only God exhibited tokens and pledges on his part, of the double promises he had made them ; but they also, on their part, exhibited tokens and pledges of uncorruptness in life and manners, as interested in the promise of a Redeemer ; and of a special allegiance, as interested in the promise of the land of Canaan.

First, The Passover was instituted as a token that God would be mindful of his covenant,

covenant, by which he had engaged, that the world should be blessed in the seed of Abraham. This appears,

I. From the original design of Sacrifices to typify him who should redeem mankind; to which, I believe, all kinds of Sacrifice had respect, though other reasons might be superinduced. Burnt-offerings were wholly for this purpose, to atone for original sin, plainly belonging to an œconomy more universal than the Jewish, because they admitted strangers to offer them: Of the trespass and sin-offerings there can be no dispute which were to atone for personal, actual offences: and even the peace-offerings, though they were eucharistical, yet referred to this expiation; for whatever unclean person offered these, he was to *bear his iniquity*, Lev. vii. 18. that is, continue unatoned; nay, *that soul was to be cut off from his people*, Ch. vii. 20. which, as some of the Jews interpret, means, that his soul and body should perish like a brute's*; or, as others say, he should be excluded from the happiness of the other world.

* Vid. Patrick in locum.

And if the original of Sacrifices was to typify Christ, and all the kinds of them bore some relation to his Sacrifice, we cannot but suppose that the Passover, particularly instituted by God, and which he calls, by way of eminence, his Sacrifice, should among other reasons, have respect to this : This will appear,

2. From the occasion of its institution, which was for a token that God had remembered his covenant : And what was that covenant ? Why, *that in their seed should all the families of the earth be blessed*, Gen. xii. 3. The cruel decree of Pharaoh and his princes, and the fatal obedience paid to it in destroying the Hebrew males, must at length have defeated God's intent, and crushed the promised seed ; God therefore in testimony that his covenant should stand, determines to execute a proportionable judgment against (the gods, or rather as the margin reads, against) the princes, *Exod. xii. 12.* and all the land of Egypt, *by destroying the first-born, from the first-born of Pharaoh, who sat upon the throne, to the first-born of the captive that was in the dungeon,* ver. 29. but the children of Israel, the conveyers

conveyers of the promised seed, were to continue unhurt. And that God would thus prepare a way to the accomplishment of his promised mercy, the blood of the Passover sprinkled upon their door-posts, was a token and pledge. It appears,

3. Because the Passover was not only an eucharistical, but also an expiatory Sacrifice: For at the first celebration of it, *the door-posts were to be sprinkled with the blood of it*, Exod. xii. 7. For the future, God ordains, Chap. xxxiv. 25. *that they should not offer the blood of his Sacrifice with leaven*, where the Passover is meant: And we learn in Hezekiah's Passover, *that the Priests sprinkled the blood*; 2 Chron. xxx. 16. and in Josiah's, *that the Levites killed the Passover, and the Priests sprinkled the blood from their hands*, Chap. xxxv. 10, 11. And if it be asked, to what purpose did the blood in Sacrifice serve? the answer is given by God himself, *Lev. xvii. 11. The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls*. And accordingly the person who was clean, and yet neglected to offer the Passover, was to bear his sins, Numb. ix. 13.

4. And lastly, To pass by the passage from Ezra, quoted by Justin Martyr ^k, which, if genuine, would prove that the Jews themselves interpreted the Passover in this manner, I could produce large testimonies to shew that the first fathers of the church understood this rite as a type of Christ: Not that I need such an argument, since the Holy Ghost, speaking by St. Paul, puts it out of dispute, affirming, that the design of that rite was fulfilled in the death of Christ, *Christ our Passover is sacrificed for us.*

A second reason for the institution of the Passover was to be a memorial of the great blessing then vouchsafed, *And this day shall be unto you for a memorial.*

That the Jews whom God was just then erecting into a state, and claiming for his own peculiar people, might not forget this wonderful deliverance, which opened a way to the performing of his promises, and was as a kind of birth-day to the nation, he institutes the Passover, with such rites

^k Dialog. p. 292. Editio Thirlb. 1722.

as might call to their remembrance annually, the double mercy then vouchsafed to them: 1st, In redeeming the promised seed from death: And, 2dly, In leading them forth from captivity, in order to possess the promised land. Both these reasons are expressed; the first would be remembered by the very name of the Passover, and was intended so to be, *Exod. xii. 24, 26, 27.* *You shall observe this thing for an ordinance to thee, and to thy sons for ever,—and when your children shall say unto you, what mean you by this service? That ye shall say, it is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.* In memory of the latter, their journeying out of Egypt towards Canaan, they were commanded to eat the Passover with their loins girded, their shoes on their feet, ver. 11. (not naked as when they trod the clay) and their staff in their hand, as ready for their departure. So that a memorial, it was beyond dispute: and if so, might not any man of Israel, whenever he had a mind to praise God, and stir up the devout remembrance of these benefits within him, express his reli-

gious gratitude and offer his paschal Lamb by himself? If it was instituted as a memorial, must it not, as such, be acceptable at all times, in all places, and from all persons? No, for it was to be offered only on the 14th day of the 1st Month, and even then between the two evenings: and though in Egypt, where they had no public place of worship, they were to eat it in houses, yet afterwards, we read it was commanded, *thou shalt not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee, but at the place which the Lord thy God chuseth to put his name there, there thou shalt sacrifice*, Deut. xvi. 5, 6. And though before the separation of the Levites, and appointment of the priesthood, each first-born as priest in his family, killed, and sacrificed for his household in Egypt, yet afterwards, whoever killed, whether people or Levites, yet the *priests sprinkled the blood from their hands* 2 Chron. xxxv. 11. These therefore were esteemed parts of the institution, and none could worthily commemorate the passover, without observing it in these particulars. But might it not have been safely urged, that whoever complied with the institution, and gratefully

fully acknowledged the mercies then to be remembered, did worthily celebrate, and partake of the Passover? Was it not a memorial? And what more could be required of any one, than to keep it according to the forms prescribed, with a thankful remembrance; *Why should any be kept back from offering this offering to the Lord in his appointed season* Num. ix, and 7th ver. There was a farther condition required, a fitness in the receiver; legal impurities were reasons why those who were polluted with them could not offer till they had cleansed themselves; whoever offered this eucharistical sacrifice (as well as the other peace-offerings) in his uncleanness, that soul was to be cut off, or punished with diseases, for so I take it, *many of Ephraim and Manasseh, Issachar and Zebulun* were punished at Hezekiah's passover: but at the Good King's intercession, *the Lord hearkened to Hezekiah, and healed the people.* (Compare Num. ix. 6. Lev. vii. 20. 2 Chron. xxx. chap.) So that a sacrificial feast, which is professedly for a memorial of blessings received, is not always worthily partaken of, by a thankful remembrance only of those blessings; so far from it, that
unless

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unless there was a due preparation before, diseases and destructions followed after.

And as the law held forth these types, the gospel answers them with their anti-types: did they sacrifice their *passover*? *Christ our passover is sacrificed for us*. Was theirs to them for a memorial? we also are to celebrate ours in remembrance of the instituter, *Luke xxii. 19*. Was that sacrifice a feast to them peculiar, *of which the stranger and the foreigner were not to eat*? we also have an altar of which they have no right to eat, which serve the tabernacle, *Heb. 13. 10*. Were they to take care to be clean before they were meet partakers? we also are required to *examine ourselves, and so to eat of that bread, and drink of that cup*, *1 Cor. 11th*. Were the unworthy receivers among them threatened with death and diseases? for the like cause *St. Paul* tells the *Corinthians*, that *many were weak and sickly amongst them, and many slept*, *1. Cor. xi. 30*. Nor is it any wonder that the unworthy observers of the *Passover* should be punished, when we consider that it was instituted, thirdly, as a fœderal rite, whereby not only *God* exhibited tokens and pledges

pledges on his part, of the double promises he had made them: but they also, on their part, exhibited tokens and pledges of uncorruptedness in life and manners, as interested in the promise of a Redeemer; and of a special allegiance, as interested in the promise of the land of Canaan. *Ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever.*

All sacrifices whereof the offerers partook, were looked upon in their natures as foederal and covenanting rites. ^a

For

^a It was a general custom to partake of the sacrifices offered, in token of a covenant between God and the Sacrificer. Feasting and entertaining always were, and are still, looked upon as pledges and tokens of friendship: and what feasts are between man and man, sacrifices were between God and man, where the victim consecrated became God's food, and man admitted to partake of it became God's guest. Thus Psalm 50. and 5. God calls together those to whom he had shewn mercy, under the character of such as made a covenant with him by sacrifice. And when the Israelites fell off from God, and joined themselves to Baal-peor, they did by eating of the sacrifices of the dead. Psalm 106. and 28. So general was this end of sacrificing, that in the Hebrew language, words of banquetting

For God did thereby entertain the sacrificers as his Guests at his own table: but
God

banquetting are frequently substituted for words of Sacrificing. *Ezekiel! xviii. 6. He who hath not eaten upon the mountains,* means one who hath not sacrificed to false Gods. And the message sent to Pharaoh by God, to let his people go, that they might sacrifice to the Lord; *Ex. iii. 18.* is delivered by Moses, *Ex. v. 1. Let my people go, that they may hold a feast unto me in the wilderness,* a manner of expression not unknown to the Romans, for in Virgil (*Æn. 4. v. 206.*) Jarbas expostulates with Jupiter as if he was unwilling or unable to shew him that favour which he stood engaged;

Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenæum libat honorem,
Aspicias hæc? ———

The same custom afforded Homer an opportunity of describing the Gods as gone to a feast in *Æthiopia*. Profane authors refer the original of eating part of the sacrifices as far back as Prometheus, hunc sacrificii morem a Prometheo originem duxisse volunt, quo partem hostiæ in ignem conjicere soliti sunt partem ad suum victum abuti. *Salmasius*. And if Prometheus was not Noah (as some suppose he was) he was at latest son of Japetus or Japhet, and so grandson of Noah; and if Noah was the first who was indulged in the use of animal food, we cannot but wonder that tradition should bring the heathens so near the truth.

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God did not admit all persons indiscriminately to be partakers of it. Those only who were in covenant with him were allowed to eat of the passover; no stranger, no sojourner, no uncircumcised person could eat of it; with these his covenant was not made, therefore for those his table was not spread.

This covenant, as has been before observed, was double, a general and a peculiar mercy promised: the general mercy was the seed in whom all the nations of the earth were to be blessed; the peculiar mercy was, that *Abraham* thro' his posterity should convey this blessing, and they as honoured with the conveyance, were to possess the land of Canaan, and be made a great nation: the Passover was a pledge of both these; in the preservation of the first born, and their deliverance from Egypt. The conditions on the part of the Israelites were, an uncorruptedness of life and manners, as interested in the first promise, and a special allegiance, as interested in the second. The token by which this latter was exhibited in the Passover, was the seal of circumcision, without which
none

none were admitted to partake of it; for if a stranger desired to celebrate the Passover, he was first to be circumcised, *and then he shall be as one born in the Land*, Ex. xii. 48. But as the other blessing was more general, and belonged to a mere ancient covenant, I should imagine that the pledge of engagements on man's part should be borrowed from mere ancient use: and this I apprehend was the case of unleaven'd bread; though this indeed has sometimes been represented as a rite peculiar to the Passover, to represent the haste with which they were delivered out of Egypt, *when the people took their dough before it was leaven'd, their kneading troughs being bound up in their cloaths upon their shoulders*: Ex. xii. 34. But this appears to me to be a mistake for several reasons.

1st, Because the haste and speed of their deliverance was signified by another part of their institution, which was, their eating the Passover in haste, with their loins girded, their shoes on their feet, and their staves in their hands.

2^{dly},

2dly, Unleavened bread was not peculiar to the Passover, but appointed in other Sacrifices also, where no remembrance of Egypt, or their deliverance from it is supposed: and it was a general rule, that no leavened bread was to be offered to God upon the altar; therefore something else was signified by it, which was common to other Sacrifices, as well as the Passover.

3dly, Unleavened bread was not only common to the Passover, and other Jewish Sacrifices, but also with the Sacrifices of the old Heathen world †, a custom probably descended from the beginning of times, and tho' Maimonides supposes the use of it was prescribed the Jews, in opposition to the Zabii, who used cakes fermented with honey, ‡ yet I rather suppose that God restored the more primitive simple method of unleavened cakes, which the delicacy and luxury of many, the Zabii

† Sane his versibus, Cererem corruptam undis, & torrere parant, &c. Jus pontificum latenter attingit; Flamines autem farinam fermentatam contingere non licebat. Servius ad Æn: i. v. 177.

‡ More Nevo. Lib. 3. c. 46th.

in particular, had corrupted. I therefore apprehend, that it was offered in token of simplicity, and uncorruptedness of manners thereby represented, and as it were pledged by the offerer, borrowed from primitive custom in the first ages, when we may conceive that types, signs, and hieroglyphicks were the chief language of mankind. This design of it, seems preserved among the Gentiles, * for Plutarch assigns this very reason, that leaven itself proceeds from corruption, and corrupts the meal with which it is used: and agreeable to this, the word is by some derived from an Arabick original [*Poli synopsis, in Ex. xij. 9. verse.*] signifying pure, unmixt, purged of all ferment, which the antients looked upon as a principle of corruption. But above all, the frequent alluding to this by our Blessed Saviour himself, justifies the interpretation: such as, *beware*

* The use of meal amongst them in their Sacrifices, mixed with another Symbol of uncorruptness, salt, was so universal, that Pliny tells, nulla (Sacra) conficiuntur sine mola salsa. Nat. Hist. Lib. 31. cap. and Ovid points at the antiquity of this custom.

Ante Deos homini quod conciliare valebat,
Far erat, & puri lucida mica salis.

Fast. Lib. 3d.
of

of the leaven of the Pharisees, and of the Sadducees, by which we know were meant their corrupt doctrines and hypocrisy. There are indeed two words used for leaven in the same verse, in this twelfth chapter of Exodus; [*Radix est relinquere, reliquum esse. Radix, acuit, acetosus fuit.*] The latter of which denotes the uncorruptness I have been mentioning, and which is so often alluded to in the New Testament; the former has another signification, and implies any stale bread, or what had been in use before, thereby pledging a newness of life, and putting away their old manners, *purging out the old leaven*, 1 Cor. v. 6. as the Apostle expresses it, *that ye may be a new lump*. 1 Cor. v. 7. And both these sorts of leaven he alludes to, when he applies the doctrine of the Jewish Passover to that of the Christian. *For Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*, ver. 7. 8. But the more particular examination of these words must be deferred to another
 oppor-

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opportunity. *Now to God the Father, God the Son, and God the Holy Ghost, three persons, but one God, be ascribed, as is due, all honour and glory, thanksgiving and praise, love and obedience, for ever and ever, Amen.*

SERMON

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S E R M O N III.

The Christian Passover con-
sidered.

I COR. V. 7. 8.

*Christ our Passover is sacrificed for us.
Therefore let us keep the feast, not with
the old leaven. neither with the leaven, of
malice and wickedness; but with the un-
leavened bread of sincerity and truth.*

AS the Lord's supper is allowed to re-
late to the paschal supper, I con-
ceived that a previous knowledge of the
Passover would be necessary to lead us to
a true knowledge of that Christian sacra-
ment which succeeds it. And having en-
deavoured

deavoured in the former discourse, to explain that, we are the better prepared to see the meaning of the Apostle's exhortation in the text, which is built on the known relation that the one bore to the other: from which relation the following doctrines are easily deducible.

First, that the death of Christ is to be remembered by us under the notion of a Sacrifice.

Secondly, that the Lord's supper instituted in memory of it, is also a Sacrifice, as much as any of the Jewish Sacrifices were.

Third, that the Lord's supper is farther a covenanting rite, from whence we may, *fourthly*, observe, what preparation is necessary to fit us for worthily partaking of it.

First, the death of Christ is to be remembered by us under the notion of a Sacrifice.

1st, Tho' the death of Christ bore no relation to the Passover in particular, yet as the original design of Sacrifices in general, was to prefigure the satisfaction of Christ's death,

death, and the atonement of his blood, (as has been proved in the first discourse,) then the death of Christ must be looked upon as a Sacrifice in the strictest sense, nay in comparison of which, all other Sacrifices were but as shadows to the substance. * This preference the author of the epistle to the Hebrews, gives it when he says, *Ye are come to the blood of sprinkling*, (meaning the Sacrificial blood of Christ,) *which speaketh better things than that of Abel; i. e.* the blood which Abel sprinkled in Sacrifice, could not speak that peace to the conscience, which the blood of Christ does, that being but a figure and shadow of this real atonement.

2 Though Sacrifices in general had not been instituted to prefigure the death of

* Illud enim Sacrificium successit omnibus Sacrificiis veteris testamenti, quæ immolabantur in umbra futuri. August. de civitate Dei. Lib. 17. c. 20. p. 484. For that Sacrifice came in the place of the Sacrifices of the Old Testament, all which were slain with respect to this. This blood washed away sins even in the types, and if it had such efficacy in the types, if death did so much dread the shadow, tell me, shall it not much more be of afraid of the substance. Chrysost. Tom. 8th, Page 293.

Christ,

Christ, yet as this is the antitype of the Passover, it must be considered as a Sacrifice: for that the Passover was a Sacrifice, is evident, and has been proved in the 2d discourse; it is so called expressly by God himself; *It is the Sacrifice of the Lord's Passover.* Exod. xii. 27. The blood of the Lamb was sprinkled upon the door posts, in the first celebration, and by the priests afterwards, which was undoubtedly a Sacrificial rite, for we know, *the blood was given to be an attonement for the soul;* Lev. xvii. 11. and that the death of Christ corresponds hereto, the Apostle directly affirms in the text, *Christ our Passover is sacrificed for us* §.

§ Postquam typicum pascha fuerat impletum, et agni carnes cum Apostolis cederat, assumit panem, qui confortat cor hominis, & ad verum paschæ transgreditur sacramentum, Hierom. Tom. 9. p. 62. After that the typical passover was finished, and Christ had eat the flesh of the Lamb with his disciples, he takes bread, which strengthens man's heart, and proceeds to the true Sacrament of the passover. In that night Christ gave an accomplishment to the typical passover, and shewed the Architype of that type. Theod. p. 175.

Third.

Third. In farther proof of this point, let us weigh the following texts; *We are sanctified through the offering of the body of Jesus Christ.—Who gave himself for us an offering and a Sacrifice to God.—Having appeared once in the end of the world, to put away sin by the Sacrifice of himself.—And after he had offered one Sacrifice for sins, for ever sat down at the right hand of God.* Heb. x. 10. Ephes. v. 2. Heb. ix. 26. Heb. x. 12. I know not any one fact or doctrine in the whole Bible, that is delivered in more plain and express terms than this is; to escape through them, by calling them high, figurative expressions, is trifling with that spirit which inspired the writers of them *.

But to prevent such an attempt, if possible, let us in the fourth place consider the nature of an expiatory Sacrifice, and examine, upon the testimony of the Apostles, whether Christ's death answered it or

* For this reason the Sacrifice was offered without the city, and without the walls, to teach us, that the Sacrifice was universal, that it was an offering for the whole earth, and an expiation for human nature in general. Chrysost. de passione Christi.

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not. *First*, an expiatory Sacrifice is in its nature a solemn substitute, where the thing sacrificed bears the punishment due to the Sacrificer ¶.

Now it was prophesied of Christ, that, *he should be wounded for our transgressions, bruised for our iniquities, that the chastisement of our peace should be upon him, and we healed thro' his stripes*, [¶]Isaia iii. 5. Accordingly we are taught, that in due time, *Christ died for the ungodly; the just for the unjust*, Rom. v. 6. *While we were sinners, Christ died for us;—he died for all;—he laid down his life for us;—he suffered for us.* 1 Pet. iii. 18. Rom. v. 8. 2 Cor. v. 15; 1 John iii. 16. 1 Pet. ii. 21. But *2dly*, as the substitute cannot avail, unless the person to

¶ The Heathens had the same notion, for Herodotus in his Euterpe tells us, that the Egyptians had a custom of laying an excretion on the heads of their Sacrifices, in this manner, that if any evil was impendent on the Sacrificers, or on whole Egypt, it might be converted on this head. And the general custom of expiating a city among the Gentiles, was by devoting one person for the rest, and throwing his ashes into the sea, to cry out, be thou a lustration for us.

whom

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whom the debt or forfeiture is due, God will accept of this vicarious payment ||.

God's appointment was necessary in a Sacrifice, * (which is a farther argument for their divine original,) and we find it was so in fact under the Levitical law. It was foretold of Christ by the Prophets, that *God should make his Soul an offering for sin*, *Isaiah liii. 10.* agreeable to which we learn, that *God gave his only begotten son, that they who believe should not perish*, *John iii. 16.* *God spared not his own son, but delivered him for us all*, *Rom. viii. 32.* *God sent his son to be the propitiation for our sins*, *1. John iv. 10.*

|| Hence the Heathens were very careful that the victims were perfect; and the priests prayed that the Sacrifice might be acceptable: hence the porcus eximius, bos egregius, ovis lecta, and Plautus introduces a complaining votary,

Sex immolavi agnos, nec potui tamen, Propitiam Venerem facere, uti esset mihi quoniam litare nequeo. Pænulus, act. 2.

* The Gentiles had appropriated Sacrifices and victims for their respective Deities, and sheep were reckoned the hortæ maximæ, not for their bigness, but their acceptableness to their Gods. *Notatum ex alienâ hostia Deos non placari. Plinius, Nat. Hist.*

But, 3dly, that the concurrence of the debtor might not be wanting, these Sacrifices were required to be voluntary, and are therefore called gifts and offerings *.

Here mankind was the debtor, and we are informed, that Christ the son of Man, and great representative of our nature, *Gave himself for our sins, according to the will of God;—offered himself without spot to God;—and gave himself a ransom for all,* Gal. i. 4. Heb. ix. 14. 1 Tim. ii. 6†.

4thly,

* Tu munera supplex tende. Virgil.

Impius ne audeto placare donis iram Deorum.

Cicero.

† Our Saviour did not only offer willingly, but was also himself the willing victim, which was a considerable article in the Gentile religion: thus the Sacrifices were led with a loose rope, lest by being dragged they should seem to discover an unwillingness: a farther trial was made by drawing a knife from its forehead to the tail, at which, if the victim struggled, it was rejected: nay, a bare non-resistance was not sufficient, it was, as it were, to give its consent, by a nod, annuere, and to this end they poured water into its ear, and sometimes barley: and if by any chance the beast escaped the stroke, leaped up after it, bellowed, did not fall prone on the ground, after the fall, kicked, and stamped, was restless as though

4^{thly}, The mediation of one comparatively innocent was also required to intercede and render the Sacrifice accepted; the Priests therefore were to make the atonement †; but that atonement was limited and partial, because the law made men high-priests who had infirmity, and who therefore needed daily, to offer Sacrifice, first *for their own sins, and then for the people*, Heb. vii. 26, 27. But to make a full atonement, such a high priest became us, *who is holy, harmless, undefiled, separate from sinners*, verse 26. The same Author proceeds to tell us, that we have such a high priest, *who obtained a more excellent ministry, by how much he is the mediator of a better covenant, who by one offering hath perfected for ever them that are sanctified*, Heb. viii. 10, 14.

5^{thly}, It expired with pain and difficulty, did not bleed freely, and was a long time in dying, it was thought unacceptable to the Gods. Potter's Greek Antiq. book 2, chapter 4.

† It was required that whosoever was admitted to the office of priesthood, should be sound and perfect in all his members, nor ought they to be perfect in body only, but upright in mind, nothing ought to ap-

5thly, The debt or forfeiture itself, which the substitute was to pay, was its life, and as the life of all flesh is in the blood, God gave the blood upon the altar to make an atonement for the souls of men, § Heb. ix. 22. *Therefore without blood there is no remission.* Hence we are taught, that the blood of Jesus Christ cleanseth us from all sin, 1 John i. 7.—*that he has washed us from our sins in his own blood,* Rev. i. 5.—

proach the Gods, but what is pure and uncorrupt; therefore the priests lived temperately and chastely, abstaining from those pleasures which were allowable in other men. They were so rigid in observing this custom at some of their solemnities, that the priests and priestesses were forced to take an oath, that they were duly purified. Ibidem, Nay, Plato requires not only a personal but also an hereditary innocence; for speaking of the election of priests he tells us, that they must not only themselves be free from murder, and other crimes which offend the Gods, but their parents too must have led their lives in the like unblameable manner. Vid. Plat. De legib. Lib. 6. p. 759. edit. Steven.

§ The Heathens believed life was for life.

Hanc animam vobis pro meliore damus,

Ovid. Fast.

and that the life was in the blood, wherefore, the expression of, sanguine quærendi reditus, is varied to animaque litandum.

that

that *not by the blood of goats and of calves, but by his own blood he entered into the holy place*, Heb. ix. 12.—That *we have redemption by his blood*. Ephes. i. 7. and in the institution of the Lord's Supper, he calls the wine, *his blood of the New Testament which is shed for many*, Matt. xxvi. 28.

Lastly, the happy effect and consequence of this was the discharge and acquittal of the debtor, the justification of the sinner. † Thus *he was made sin* or a sin offering for us, *who knew no sin, that we might be made the righteousness of God in him*, 2 Cor. v. 21. Every unprejudiced reader must be satisfied with such plain texts; agreeable to which, our church exhorts to partake of the Lord's supper; "in remembrance of the Sacrifice of the death of Christ, who made thereby his one oblation of himself once offered, a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole world." But this point secured, it may be objected,

† Facitus points at this opinion among the Heathens in his 1st book, when he says, gaudebat cædibus miles, tanquam semet absolverat.

that since the Lord's supper was instituted in remembrance of the Sacrifice of Christ, it cannot be itself a Sacrifice, but only a memorial. This leads me to shew,

2dly, That the Lord's supper instituted in memory of Christ's death, was it self a Sacrifice §, as much as any of the Jewish Sacrifices were.

First, It is no argument against it to say it is a memorial, and therefore no Sacrifice; for amongst the Jews, we find that the most consecrated part of the Sacrifice is called a memorial; I mean that part of the meat-offering which was burnt upon the altar, as God's appropriate share; *the Priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord*, Lev. ii. 9. So that the part called the memorial was the very offering made by fire, for the rest was not

§ Manducare panem, est in Novo Testamento Sacrificium Christianorum. August. de civitate Dei. L. 17. c. 5. p. 466. "To eat bread is the Christian Sacrifice in the New Testament."

burnt.

burnt. This objection rather helps us; for it proves at best that the Lord's supper is nevertheless a Sacrifice for being a memorial †.

2dly, The Passover itself was appointed among other reasons, as a memorial, and yet it is expressly called, *the sacrifice of the Lord's Passover*, Ex. xii. 27. the rite which succeeds in the place of that, and is, like that, appointed for a memorial, is like that, to be consider'd as a Sacrifice also †.

† And thus, the Primitive Christians believed and taught; Christiani peracti ejusdem Sacrificii memoriam celebrant sacrosancta oblatione, & participatione corporis & sanguinis Christi. Here we find St. Augustine, Tom. 8th p. 380. tells us that the Christians celebrated this memorial by an oblation, as well as by a participation of the body and blood of Christ.

† Gaudentius Brixensis, in a passage too long to transcribe; Tract. De Exod. 2. p. 806. calls the legal passover a shadow and figure of the true Lamb, which among Christians is slain in Sacrifice in the mystery of bread and wine.

The learned Pfaffus having well considered and examined this matter, declares, or rather confesses it ridiculous to imagine that the antients by their oblation and Sacrifice, meant no more than prayer or thank giving, Pfaff. de oblat. Consecr. Euchar. p. 50.

3dly, I contend for its being a sacrifice as much, and no more than the Jewish sacrifices were, because the death of *Christ* was the one, only, real sacrifice, which could be offer'd but in one instant of time. And yet as the benefits thereby procured were the greatest comfort, and only support to a burthened conscience, it was therefore necessary to be often present to the mind in all ages of the world. For this reasons types were instituted to prefigure the sacrifice of *Christ* before he suffered; and for the same reason a memorial instituted to commemorate it after he suffered: ^f both of them appointed for the same purpose, to represent the death of *Christ*; they are equally memorials, and equally sacrifices, differing from one another, only as the morning and evening shadow.

^f Hujus Sacrificii caro & sanguis ante adventum Christi per victimas similitudinum promittebatur, in passione Christi per ipsam veritatem reddebatur, post ascensum Christi per Sacramentum memoriae celebratur. Augustine Tom. 8. p. 348.

“The flesh and blood of this Sacrifice were promised before *Christ* came by prefigurative victims; were really and indeed exhibited in his passion; and after his ascension are celebrated in the sacrament of remembrance.”

4thly, St. Paul understood the Lord's supper as a sacrifice, as appears in this Epistle from whence the text is taken: he exhorts the Corinthians who communicated at it, not to eat of the meats sacrificed to idols, for, says he, you cannot be partakers of the Lord's table, and the table of Devils. So that table signifies the same thing in both places, only appointed for different services; but the table of Devils means the altar, and the meat upon it the sacrifices offer'd thereon; for he argues, are not they which eat of the sacrifices partakers of the altar? but the things which the Gentiles sacrifice, they sacrifice to Devils and not God: whence he concludes, that to partake of their sacrifices and altars was to partake of the table of Devils: and as the table of the Lord is opposed to these, it must be opposed under the notion of an altar, and the cup of blessing, and bread partook of these, under the notion of a sacrifice ^g. This passage leads

^g Nonne solennior erit statio tua, si ad aram Dei steteris? accepto corpore Domini & reservato, utrumque salvum est, et participatio Sacrificii, & executio officii. Tertullian de oratione.

“ Will

leads me to shew, Fifthly, that the Lord's Supper is further a covenanting rite, and this appears because it is a feast upon a sacrifice, and all such feasts were covenanting rites. For the custom of making covenants by eating and drinking together, was very antient and universal; and so far continues even to this day among ourselves; as that feasting and entertaining are understood as overtures and tokens of friendship. Whence David complained, and we in like circumstances should be apt to do the same, *yea mine own familiar friend, whom I trusted, which did eat of my bread, hath lift up his heel against me.* Psal. xli. 9. Whence 1. sacrifices, as religious feasts, were in testimony of friendship between the Deity and the sacrificer^h, who had

“ Will not thy fast be the more solemn if thou shalt stand at God's altar? where thou mayest receive the Lord's body, and reserve it to be eaten at home; and thus both shall be salved: thou mayest partake of the Sacrifice, and withal go on in the performance of thy devotions.” The Lord's supper has been called a Sacrifice, and the Lord's table an altar in every age of Christianity.

^h St Augustine defines a Sacrifice to be, *quod Deo nuncupamus, reddimus, & dedicamus, hoc sine, ut sancta*

had each their respective portions. Hence Homer introduces Chryses invoking the aid of Apollo to espouse and vindicate his cause, in this confidence, that he had offered him bulls and goats in sacrifice i. And St. Paul, though he blames the Gentiles for the object of their worship, yet allows of that article of their creed, that Sacrifices were pledges of an alliance between them: the things which the Gentiles sacrifice, they sa-

sancta societate ipsi adhareamus: "that which we devote, dedicate, and rend r unto God, for this end, that we may have an holy society and fellowship with him," See Mede, B. 2. c. 7. p. 34. Agreeable to this the Lord's supper is often called *sunaxis*, which means, "ou teen Laou, alla teen pros Theon sunago-geen kai koinonian," not a calling of the people together, but an union and communion with God. Vid. Suicer. Thes. ad verbum *sunaxis*. And the account which Pliny gives Trajan upon the information of christians, is very expresse to this purpose; that they met to worship Christ as God, and engage themselves by oath (*seque Sacramento obstringere*) not to steal, plunder, commit adultery, &c.—I think there can be no question but that this engagement relates to the Eucharist, Pliny, b. 10. p. 97.

i If Smintheus, I have pour'd before thy shrine,
The blood of oxen, goats, and ruddy wine,
And larded thighs on loaded altars laid,
Hear, and my just revenge propitious aid.

Iliad. i. v. 38.

crifice

crifice to Devils and not to God: *And I would not that ye should have fellowship or communion with Devils,* 1 Cor. x. 20.

2. In the Jewish economy they were always accounted as such: thus to pass over the Covenant God made with Abraham, where the pledge or outward and visible sign was a Sacrifice:—also the Covenant betwixt God and his people, where the blood of the burnt-offerings and peace-offerings is called the blood of the Covenant; not insisting upon these as particular cases: yet in general, the salt which was used at all Sacrifices, for every Sacrifice is seasoned with salt, is called *the salt of the Covenant*.—Mark ix. 49. See Mede, book 2. c. 7. a plain proof that every sacrifice was esteemed a covenant

3. As Sacrifices in general, so the Passover in particular, was a covenanting rite, by which the lord engaged to be their God, a pledge and earnest of which was exhibited in the Passover, in their preservation of their first-born, and their deliverance from Egyptian bondage: while the Israelites engaged on their parts to be God's people, to observe and to obey him; and in pledge of their
their

their sincerity and uncorruptness in his service, they offered unleavened bread. No person was permitted to partake of this Sacrifice, and thereby renew their covenant, who had not before entered into Covenant by the rite of circumcision. Wherefore the Lord's supper succeeding in the place of the Passover, and being itself a sacrifice, ought to be looked upon (not as making a new and fresh Covenant with God) but as repeating and confirming one already made, namely, that at our baptism ^k: and accordingly *the cup* is called by our Saviour, *the new Covenant in his blood*, Luke xxii. 20. This leads me to consider, fourthly and lastly, what preparation is necessary to make us worthy partakers of the Lord's Supper.

^k Oudeis, abaptistos metalambanei. No person communicates who has not been baptized: Theophylact, in Cap. 14. Matth. The same is affirmed in the following passage from Justin Martyr. This food is called by us the Eucharist, of which it is not lawful for any one to partake, but to him who believes the doctrines we deliver to be true, and has been washed in the Laver for the remission of sins and a new birth, and conducts his life according to the commands of Christ, Justin Martyr. Apolog. 1. p. 96. Edit. Thirlb.

If

If we are to commemorate our Saviour's death under the notion of a Sacrifice, a bare cursory calling to mind, that *Jesus Christ* died in testimony of the truth of his Doctrine, is not sufficient, for that is not the peculiar merit of his death; but we must remember it as a Sacrifice, as dying for us, in our stead. This calls upon us to reflect on the occasion for such a Sacrifice, which was, to satisfy for our sins; as also on the fatal deservings of sin, which we here learn is death: this will naturally inspire us with an undissembled love for Christ, and with a just fear and abhorrence of sin. — It calls upon us farther to reflect on the value of the Sacrifice, which rose from the dignity of the person, who, had he been mere man, could not have made an atonement, but must himself have stood in need of one; but, as God, by vouchsafing to assume human nature, he who only could, preserved it from sin, and thereby rendered it an availing Sacrifice: this must excite us to reverence and adore him, *who being in the form of God, took upon him the form of a servant, and was made in the likeness of man,* Phil. ii. 6. 7. — It calls upon us farther to reflect on the

the terms and conditions which make this Sacrifice effectual; faith in him who made it, and a forsaking of those sins for the future which were the occasion of it; terms and conditions which we engaged for in baptism, and now solemnly acknowledge and repeat again. The infidel cannot receive worthily, for he believes not the Sacrifice, which he pretends to commemorate, wherefore the condition of the Sacrifice requiring faith, excludes him from the benefits of it §. The habitual unrepenting cannot receive worthily, for he commemorates a Sacrifice which bears no relation to him as such; he brings not with him that condition which entitles him to the merit and satisfaction of it; the bread and wine, those pledges of Christ's love to returning sinners, are equally pledges of God's unsatisfied justice towards the impe-

§ Men are not expiated by the blood of goats and sheep, but by faith through the blood of Christ, and his death, who died for this purpose. Justin Martyr. Dialog. p. 160. Edit. Thirlb. And St. Augustine speaking of this Sacrament, invites to partake of it, accedat, credat, incorporetur, vivificetur. Let him approach, believe, be one with Christ, and live for ever. Epist. 59. ad Paulinum.

nitent

nitent and obdurate, and who may therefore be said to *eat and drink unworthily*, and draw *punishment* on themselves by so doing. ||
1 Cor. xi. 29.

Hence we are enjoined by St. Paul, to examine or make proof of ourselves, *before we eat of that bread, and drink of that cup*, verse 28th. And sure it is highly reasonable from the nature of the thing, that we should examine and see whether we are within reach of that merciful dispensation; that we so discern the Lord's body, as to know whether it was given for us or not; whether by faith and repentance we are entitled to the benefits of his sufferings; or by infidelity and impenitence are to be ranked among his murderers. If none in their uncleanness were admitted to the Passover, (and legal uncleanness was

|| Speaking of sinners who received, this is not a coming to the Lord's table, and a communion, though we should a thousand times handle the sacred body, but condemnation and addition of punishment; therefore let no sinner approach: I would not say no sinner, for then must I banish my former self from that holy table, but rather, let no one approach who continues a sinner. Chrysostom. Tom. 5. p. 159.

prohi-

prohibited in testimony of that purity with which we should approach God; certainly the Christian Passover, which is the substance of those shadows, requires a real purity of mind and manners; especially if newness of life, and uncorruptness of morals, were pledged under the symbols of new and unleavened bread, we ought, as the Apostle advises, *to keep the feast, neither with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth* †. And if the incontinent was to be rejected, when they met together to eat the Lord's supper, by the publick censures and discipline of the Church, how much more ought every one in private to judge himself before he ventures to that table, *that he be not judged of the Lord*, 1 Cor. xi. and purge out the old leaven from his heart, that he may be

† The unleavened bread with us, is purity of life, and a conversation free from all wickedness. Chrysostom. Tom. 5. P. 619.

To the same purpose, Justin Martyr. Dialog. p. 164. Edit. Thirlb. *Tonto gar esti te sumbolon toon azumoon, ina me tapalaia tees kakees zumees erga prattete.*

a new

a new lump, unleavened and uncorrupt, an offering worthy of heaven. I speak not to intimidate and discourage, for it is not every defect in faith or practice that disqualifies and incapacitates us from receiving the Sacrament, for then would it be a feast without a guest. But when we so far err in the faith, as to deny the expediency of Christ's death, and the merit of its atonement, we then deny it to be a Sacrifice, and subvert the whole Christian œconomy; we are then unworthy partakers of the body and blood of Christ.— And if we so far err in practice, as to hug a favourite sin, to which we are inclined by complexion, interest, or conversation, so as not to endeavour against it, persuade ourselves that God will indulge us in it, and as it were compound with us for it, then we commemorate the blood of Christ, not as shed in Sacrifice for us, but as sealing our own condemnation *, for in com-

* *Qui accipit mysterium unitatis, & non servat vinculum pacis, non mysterium accipit pro se, sed testimonium contra se.*

“Who receives the Sacrament of unity, and keeps not the bond of peace, receives not a Sacrament to his comfort, but a testimony against himself.” *August. in Sermone de Sacramento.*

memo-

memorating the death of Christ, as paying our forfeiture, we commemorate a most remarkable instance of God's severity against sin. Woe! therefore to us if we are found under the burthen of it! and we know we are so, as long as we continue impenitent, and in a determined habit of sin. We can plead no excuse of ignorance, *for in this shewing forth the Lord's death,* 1 Cor. xi. 26. We make ourselves witnesses of his exact and unremitting justice, and know that *there remaineth no more Sacrifice for sin,* Heb. x. 26. We more solemnly affront the tribunal of God, and sign the sentence against our own souls. And if the unworthy partakers of the Passover were afflicted with diseases, as we have reason to believe from Hezekiah's history, nay, if death was inflicted on such as presum'd to partake in their uncleanness, have we not just grounds to fear corresponding punishments in the Antitype? Nay, are we not expressly informed, that *for this cause many were weak and sickly among the Corinthians, and many slept,* 1 Cor. xi. 30. If then the danger be so great, some may urge, is it not more prudent to avoid God's table? A good man would blush to say this; for
 he

he esteems it his greatest honour, privilege, and happiness, that he can be thus admitted to feast with God? And where would the sinner fly?—from danger? impossible!—the man who had opportunity, and yet neglected to keep the Passover, was to be cut off from his people; and our Saviour's command, *do this*, is absolute and unconditional §. A state of sin is inconsistent with Christianity; if we will continue sinners, and forbear communicating, lest it should prove a curb and restraint to vice, farewell the means of grace! farewell the hopes of glory! *but if with a true penitent heart and lively faith we receive that holy Sacrament, then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us;* but the benefits of worthy receiving will be considered more at large in the next discourse, and the loss of those

§ Quotidie accedendum esse; quotidie enim meminisse oportere mortis Christi, et homines quotidie peccare.

“We ought daily to approach (the altar,) for it is our duty daily to remember the death of Christ, and because we daily fall into sin,” Ambros. Lib. 5. de Sacramento, C. 4th.

benefits

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benefits will plainly discover the folly, the extreme danger of neglecting this divine appointment. Consider what ye have heard, and the Lord give you understanding in all things. Now to God the Father, God the Son, and God the Holy Ghost, three Persons, but one God, be ascribed, as is due, all Praise, Glory, Might, Majesty, and Dominion, now, henceforth, and for evermore. *Amen.*

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S E R M O N IV.

The Advantage of worthy receiving.

J O H N vi. 51.

I am the living bread, which came down from Heaven: If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.

WHEN our blessed Saviour first delivered the discourse, of which the text is a part, the simplicity of his hearers made them mistake his meaning. They grossly understood him according to the letter, wondering, *how can this man give us his flesh to eat?* John vi. 52, and shocked at the savageness of the thought, *many of them went back, and walked no more with him,* verse 66. The Church of Rome has been as gross in her interpretation of

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these

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these words, though less delicate and humane in her practice : They believe that Christ here designed that his Disciples should eat his real flesh ; they believe that the bread and wine in the Sacrament of the Lord's Supper are changed into the very natural body and blood of Christ ; they believe that his natural body and blood, though distributed weekly in above ten thousand places at once, through the space of seventeen hundred years, continue nevertheless entire and undisplaced in Heaven ; and when in spite of reason and their senses they believed thus much, in spite of nature and humanity, they eat and drink what they pretend verily to believe the real flesh and blood of Christ.—What pains some men take to prove themselves monsters !—The Church of *England* needs no apology for going back, and walking no longer with men of so absurd, so savage a faith.

But an advocate for the first hearers may say the words in the context are so very express, as to be incapable of any other meaning ; and therefore it was right to reject the authority of a man, who taught so
contrary

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contrary to nature. The Romanists on the same ground may plead, his Divine authority being admitted, it is their duty to comply with so positive a command. Let us produce the word, and then examine their pleas.

Christ's miracle in feeding the five thousand had given great satisfaction, and drew the multitude after him, who discover'd good inclinations to become his Disciples, in hopes of living thus upon free cost. Our Saviour knew the motive, and reproves them for it, exhorting them, *not to take such pains after that meat that perishes, but for that which endureth to everlasting life*, John vi. 27. That pleased them still better, and made them eagerly desire, that he would give them that *bread evermore*, verse 34. But how surprised were they to hear him say, *I am that bread of life*, verse 35, 48; and again, *he that eateth me, shall live by me*, verse 57. And more fully still, *the bread that I will give is my flesh*, 51. And again, *whoso eateth my flesh and drinketh my blood hath eternal life*, verse 51, 54. Words cannot be made to speak plainer; where then was the fault of being shocked

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at so strange a discourse, and leaving the author of a religion who insisted upon so unnatural an action?

It is no wonder that those who followed him only to eat and drink, were disgusted at what he proposed; as their religion lay in their appetites, their faith was too squeamish to digest a saying at which their stomachs turned. But certainly those who had seen his miracles, had been convinced that he was of a truth that Prophet that should come into the world, and upon that conviction were going to take him by force and make him a king, *John vi. 14, 15.* should have prevailed upon themselves to suspend their judgment, and wait for the event, to see how he would explain and fulfil his words: It had been time enough to have left him, when they had seen in fact, that his very flesh and blood were given to his Disciples, and required to be devoured by them; they had not patience enough to wait for the meaning, the event would have given the interpretation: The Church of *Rome* does well in appealing to that for it.

They

They find that our Saviour had said, *the bread of life was himself; that it was his flesh; that it was that flesh which he would give for the life of the world*, 48, 51, verses. They find afterwards in fact, that he did give his flesh upon the Cross, that all who died in Adam, might be made alive in Christ; 1 Cor. 15, 22. That the night before he suffered he gave bread to his Disciples, saying, *take, eat, this is my body which is broken for you*, also he took the cup, and gave it to them, saying, *drink ye all of it, for this is my blood of the new Testament, which is shed for you, and for many, for the remission of sins*, 1 Cor. xi. 24. Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. Here they see our Saviour distributing his body and his blood among his Disciples, affirming that he had broken the one, and shed the other for them and for many; agreeable to his declaration in the text, that he would give his flesh for the life of the world. And commanded them to eat the one, and drink the other, agreeable to his declaration soon after the text, that *except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*. Hence they learn, that by the liv-

ing bread from Heaven, Christ meant his flesh: And that he has instituted an ordinance, in which he has given his flesh to be eaten. Where then is the error in believing that they eat the flesh of Christ, and drink his blood in the Lord's Supper? Their error consists in believing, that they eat the very substance of his natural flesh, and drink the very substance of his natural blood, whereas it is their and our duty, to eat the one, and drink the other in the manner which Christ ordained, and that was under the symbols of bread and wine, and when we partake of these in obedience to Christ, they become to us sacramentally, that is, by a visible representation, and an invisible efficacy * his body and blood. They may reply, does not our Saviour say expressly of the bread, *this is my body*; and of the wine, *this is my blood*? Yes, but still it is bread,

* Aliud est sacramentum, aliud, virtus sacramenti. Aug. in Johan. et si necesse est illud sacramentum visibiliter celebrari, oportet tamen invisibiliter intelligi. Aug. in Psalm 98.

The Sacrament is one thing, the efficacy of the Sacrament another thing. Tho' it be necessary that the Sacrament be celebrated visibly, yet must it be apprehended to have an invisible efficacy.

and

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and still it is wine that he calls so : That these are to us in the effects the body and blood of Christ, we verily believe, namely that they are the remission of sin, and the life of the world ; this I say we verily believe : But at the same time we certainly know, that they continue in their substance bread and wine still.* Thus this passage receives a plain solution ; we need not turn back from Christ lest we should become cannibals and man-eaters, neither if we embrace him should we profane his institutions so far, as to believe, and insist upon it, that we are so.

But some of our own Church tell us, the words have nothing to do with the Lord's Supper, and that quite another thing was intended. It is strange methinks, that such uncommon, yet exact expressions, should have no relation to a very uncommon fact which so exactly answers them.

* The food indeed is bread, but the virtue of the food is to give life.—Not changing nature, but adding grace to nature.—Epiphanius anacephal p. 154. Theodorit. Dialog. p. 18.

1st. By the bread of life, say they, our Saviour means the Christian Doctrine, and argue thus ; (see Dr. *Clark's* 17th Sermon p. 256) the final favour of God is called life ; the habit of virtue which leads to it, health ; the contrary habit, death ; a change from this to the other, a resurrection from the dead ; precepts and doctrines which promote a habit of virtue, nourishment, meat, bread, milk, and the like ; inclination towards hunger and thirst : From this harmony of expression all through the Scriptures we must be reasonably led to understand the bread of life in this passage, as that heavenly food of our souls, the word of God, and precepts of Christianity. Thus far is justly observed, and had our Saviour said no more in this place, than *I am the bread of life*, and not explained what he meant by it, I should have been satisfied with this account, and readily understood him of the truths of the Gospel. But when he so carefully and particularly interprets himself, and as if he guarded against mistakes, plainly unfolds his meaning in this manner,

manner, * *The bread which I will give is my flesh*, and this described as that which he would give for the life of the world; and afterwards did actually give his flesh for that purpose, and just before he gave it, instituted a rite, in which he commanded his Disciples to eat his body and drink his blood under the symbols of bread and wine. I cannot but interpret this passage of the Lord's Supper, unless some absurdity be shewed to follow, or some sufficient authority be produced against it. Both indeed are pretended: To reduce this opinion to an absurdity, they object, *2dly*, That the Lord's Super was not yet instituted, and therefore could not be referred to. But he who was Omega as well as Alpha, the end as well as the beginning, whose

* Ut autem manifestius diceretur quinam esset ille panis per quem miseræ mortis vincuntur exitia, ipse Dominus dicit, Ego sum panis vitæ—quare—salutaris cibi gratiam quærite, immortale poculum bibite. Julius Firmicius. Tom. 4. p. 114.

That it might more plainly be described what was that bread by which the destruction of death was avoided, our Lord himself says,—*I am that bread of life*.—Wherefore—seek the benefit of that salutary food, and drink of the cup of immortality.

omniscience foreknew with the same certainty as he could remember, might as easily refer to things future as past, and this he did in several instances. Thus, before the time when these words were spoke, he refers to his burial; and soon after to his resurrection: in such cases indeed it was not likely that his Disciples, who had not then the gift of prophecy, should understand him; as when he says, *the Son of Man shall be delivered to the Gentiles, and they shall scourge him, and put him to death, and the third day he shall rise again. They understood none of these things, and this saying was hid from them, neither knew they the things which were spoken,* Luke xviii. 32—34. But sure none will venture to say, Christ could not here refer to his resurrection, because he was not then risen: The passage was for that reason obscure, because it referred to a future event. And what better reason can we give for the obscurity of the text to those who first heard it? Nay, do we not find our Saviour in this very place referring to another future fact, his ascension? *What and if ye shall see the Son of Man ascend up whither he was before?* John vi. 62. Where then is the absurdity

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absurdity of supposing, that he refers to a future fact in the text? Nay, the words manifestly shew that he did so; *the bread that I will give is my flesh, which I will give for the life of the world.* The shock which these dark expressions gave when first uttered, proved mighty confirmations and supports to his Disciples when the events had explained them: *These things understood not his Disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, John xii.*

16. However, if no absurdity follow, they at least take it for granted, that there is sufficient authority to overthrow this interpretation, and establish the other. For they object, *3dly*, That our Saviour himself rejects it, and expressly gives that which they contend for. When his Disciples murmured at what he had said, that the eating of his flesh should give immortality, to soften the hardness of that saying in some measure, he adds, *it is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life, John vi. 63.* As if he had said, you must understand me in a spiritual sense, not of material flesh, for that profiteth

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profiteth nothing; by the flesh which giveth life, I meant my doctrine, for my words they are spirit, and they are life. But our Saviour is here explaining the efficacy of eating his flesh, and how far it availed towards giving immortality; he tells them, it serves to that end, just as ordinary food serves to give animal life; for as in that case, if a man's spirit be gone out of him, all the food you can convey into his body will profit nothing, nor give a moment's life; for it is the spirit that quickeneth, the flesh profiteth nothing; so with regard to a happy immortality, it is necessary, that a man should have something analogous to the spirit, before eating the flesh of Christ would avail him any thing; and that which was to correspond to the spirit, was a faith in his doctrines, and a conformity to his precepts, the words that I speak unto you they are spirit, and they are life. . Where he makes the same distinction betwixt his flesh and his words, as betwixt food and spirit; and plainly tells us, my words perform not the office of meat, but the quickening office of the spirit, and are therefore to be distinguished from that flesh I spoke of, as the spirit of a man is to be distinguished from his

nis food and nourishment. The flesh I mentioned, unless my words are in you, will avail no more towards immortal life, than other flesh without the spirit will avail towards animal life, but my words shall be in the place of a quickening spirit, and make my flesh and blood the means and instruments of immortality, as common food is the means of life, where the spirit remains to make use of the benefit.* Having ascertained the meaning of this passage, and

* Quis est panis ale regno DEI, nisi qui dicit, ego sum panis vivus, qui de cœlo descendit, nolite parare fauces, sed cor modicum accipimus, et in corde saginamur: Non ergo quod videtur, sed quod creditur, pasci. August. Tom 5. serm. 33. Not that which is seen, but that which is believed, gives the nourishment. Then will the body and blood of Christ be life to every one, if what in the Sacrament is visibly received, be spiritually eaten. and spiritually drank, for we have heard the Lord himself telling us, it is the spirit that quickeneth. August. de verbis Apostol. p. 640, 641.

As I have hitherto claimed the suffrages of the primitive Christians, in support of those points I have laid down, I might deceive the reader did I not acquaint him, that the fathers generally interpret this passage another way; meaning by the spirit, the Holy Ghost descending upon the Elements, and thereby

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and answered the objections urged against it, I proceed to confirm it, by shewing how it consents with Scripture, and the whole œconomy of grace.

Under the first covenant perfect obedience was required on man's part, and the reward was to be immortal happiness, through the instrumentality of the Sacramental tree of life. When man disobeyed he was precluded from this Sacrament, wherefore *death* is said to have *enter'd the*

thereby communicating such virtue to them, as to make them the principles of immortality.

Pneuma ode kalci teen farka pepleromenon tees zoopoïou pneumatōs energias. What he here calls the spirit, is the flesh replenished with the energy of the life-giving spirit. Ammonius in catena in *Johan. vi. 63.* But I must observe, that though we differ a little in this interpretation, yet we agree in Doctrine. *1st*, That *John* the 6th chapter is to be understood of the Eucharist. *2d*, That the elements are the pledges and means of immortality. *3d*, That they are made so, not by their own nature, but by the power of Almighty GOD; this they gather from the context, which I do not, but admit as self evident. *4th*, That they are so only to the duly-qualified; this I gather from the context, which they do not, but admit upon some other grounds.

world

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world by sin : Rom. v. 12. Under the second covenant a Redeemer was promised ; who had *a body prepared for him, that he might bear our sins, and taste death for every man, thereby abolishing death, and bringing life, and immortality to light through the Gospel. Heb. x 5. 1 Peter ii. 24. Heb. ii. 9. 2 Tim. i. 10.* But as in the first covenant perfect obedience was the condition on man's part, so faith and repentance are his conditions in the second ; and as perfect obedience under the first, would have given a blessed immortality, by the means of the sacramental tree of life, so faith and repentance under the second, will also give us a blessed immortality, by means of the sacramental body of Christ. This was the flesh given for the life of the world. *Who so eateth my flesh, saith this Redeemer, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* But by what magic can the body of Christ, which appeared but a very short period on earth, be sufficient to serve the whole world through all ages down from *Adam* to the dissolution of all things ? How could those receive him who lived before he had a body to give, or how can we, when his body continues

continues undiminished, and out of our reach in Heaven?—Before his appearance in the flesh sacrifices were appointed, of which the sacrificers were to partake, with regard to which, our *Saviour was the lamb slain from the foundation of the world.* Rev. xiii, 8. And which whoever neglected, or profaned, that soul was to bear his sin, that soul was to be cut off. When Christ appeared in the flesh, and made the sacrifice and oblation to cease, he instituted other symbols of *his flesh given for the life of the world*: The bread he calls *his body given for us*, and commands us to *eat it in remembrance of him*; the wine he calls *his blood of the new Testament shed for the remission of sins*, and commands us to *drink it in remembrance of him*: Hence by St. Paul the cup is called the *communion or participation of the blood of Christ*; and the bread the *communion or participation of the body of Christ*.^{*} So that we see the main

lines

* Koinonia kikitai, etoon Theidon musteroon metalepsis, dia to teen pros Christon emin Charizesthai enosin, kai koinonous emas tes auton poicin Basileias. Isidorus Epist. 228. The receiving of the holy mysteries is called a communion, because

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lines run quite through the Paradisaical, Patriarchal, Jewish, and Christian religion ; which can't be said so much to relate to one another, as to be the same, circumstances only altered. Man's duty in each is submission to God ; his reward immortality ; a visible sign is instituted to be the seal of the conveyance.

That I may wholly clear this doctrine, and leave it distinct in your minds, I shall propose two questions, the answers to which will point out the proper notion of the Sacrament. If the flesh of Christ was given for the life of the world, and partaking of that flesh be the instituted means of communicating such life, it may be asked ; 1st, Is

cause it unites us to Christ, and makes us partakers of his kingdom. The same doctrine appears evidently in *Ignatius's* genuine Epistles, who was the Disciple of St. *John* himself, *Mia gar sarx tou kuriou emoon Jesou Christou, kai en poterion eis enosyn tou aimatos autou. Epistola ad Philadelphicos.*

The Greek word is *koinonia*, and why was it not metoche? St. *Chrysostom* the finest writer in Ecclesiastical antiquity, upon the words answers, because the Apostle would shew something more even polleen teen sunaphian, a great conjunction with Christ.

partaking

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partaking of the body and blood of Christ so necessary to salvation, as that we cannot be saved without it? 2d, Is this partaking so effectual to salvation, as certainly to convey it?

The author of this salvation, and institutor of this Sacrament can best resolve these questions:—To his decisions we appeal.

1st, In the first point he says, *except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, John vi. 53.* The answer you see is peremptory, but some may question, are good works nothing with God? Can they be punished by a just judge?—I will not now stay to enquire whether man is able to perform works absolutely good; and if he cannot, what punishments must naturally follow, and attend his imperfections: (Though we should do well to consider these points by ourselves.) I will admit that works absolutely good, as such, cannot be punished; but a resurrection from the dead to a blessed immortality, is the pure gift, and favour of God, which no one can have any right

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to, but may be dispensed upon what conditions the donor pleases. If it be urged, that faith and repentance are the conditions declared in the new covenant, and therefore are sufficient of themselves, and have a claim to immortality, so was obedience the condition of the old covenant, but yet had no claim to immortality; without putting forth the hand to eat of the tree of life; in each there is a Sacrament as the pledge and seal of the conveyance. And in this passage our Saviour exhorts his Disciples, to labour after that meat which endureth to everlasting life, which the Son of Man should give, verse 27. For this reason, for him hath the father sealed. It may be farther asked, if I perform the conditions of the covenant, will God be so rigorous as to take advantage because it is not sealed? I answer, if you do not believe what our Saviour says of the Sacrament, you can claim nothing, for want of faith in his words: If you do believe him, I hope you can give some better reason for neglecting so positive a command, than to try an experiment whether he will save you without it or not. And I must observe, that I believe it difficult to bring instances in the first ages of Christianity,

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tianity, when our religion was better understood, of persons whose faith and repentance had admitted to baptism, and continued in the Church, who lived in a constant habitual neglect of this Sacrament. * What excuse a contrary example, and great scrupulousness, may make for those who on such occasions only, now stay away, I will not pretend to determine: But I much question if any one, who has really a lively faith in Christ, and a hearty abhorrence and sorrow for his sins, that even now, at this time of day, habitually absents himself from this feast, in general, it is our carelessness in points of faith, and irresoluteness to part with our sins that makes any abstain: such are not within the covenant, and have no pretence to the blessed immortality here spoken of. However, I must farther observe, that the Sacraments peculiar to each covenant, were not only as seals and confirmations,

* Synod. Sardicensi, item Trullana, et Antiochenâ statutam fuit, ut si quis ne tertiâ quidem quaque die Dominicâ Eucharistiâ sumerit is ab Ecclesiâ separetur. Zanaras ad Can. 9 Apost.

but

but conducive to the blessings engaged : * the tree of life was to have given immortality, and the body and blood of Christ to work towards it, as common food does towards animal life : For so our Saviour asserts in the sixty third verse of this chapter, where we find that faith and repentance (for they are the words of eternal life) are the spirit of the Christian Religion, but then the body and blood of Christ are as food and nourishment, the necessary means and instruments of that life. This will serve to answer the second question, namely,

2d, Is this partaking so effectual to salvation as certainly to convey it ? Here too our Saviour is very express : *If any man*

* *Iste panis vivus qui de cœlo descendit vitæ eternæ substantiam subministrat, et quicumque hunc panem manducaverit, vivet in eternum. Ambros. Tom. 4. p. 312. Qui accipit hunc panem non moritur peccatoris morte : quia panis hic remissio peccatorum est.—Ibid. Tom. 1. p. 525.*

That living bread which came down from Heaven supplies eternal life, and whosoever shall eat that bread, shall live for ever. Who receives (this bread) dies not the death of the sinner, for this bread is the remission of sins.

eat

eat of this bread he shall live for ever. He that eateth me shall live by me. Who so eateth my flesh, and drinketh my blood, hath eternal life, John vi. 54, 57. If so, some will be apt to say, faith and repentance are unnecessary, for the body and blood of Christ are alone sufficient and effectual to this end. No, their separate and distinct use is particularly taught and exemplified by our blessed Saviour in the verse before mentioned: For as the flesh, or common food, profiteth nothing towards animal life without a quickening spirit within: so neither will his sacramental flesh profit towards immortal life without a like quickening spirit, and that is faith and repentance; my words, they are spirit, and they are life. So that this Sacrament profiteth nothing without a previous faith and repentance; but in concurrence with them, it is the pledge and means of immortality. *

If

* To Agiazomenon bromā—kata teen alo giantees pisteos ophelimon ginetai. Origen in *Matth.* page 254.

The consecrated food becomes profitable according to the proportion of faith.

Una est in mysteriis sanctificatio domine et servi, nobilis et ignobilis, quanquam pro accipientium meritis

If I thought this argument wanted numbers, or authority to support it, I could raise the noble army of Martyrs in its defence; the fathers of the first ages, and leaders in the reformation: This was the doctrine before Christianity was corrupted; this was the doctrine after it was reformed. St. *John's* Disciple *Ignatius* teaches us, that the Eucharist is the medicine of immortality, the antidote against death.* Not that our Church believes, "the external participation of these elements operates like a charm, and conveys spiritual advantages without religious dispositions," (*Clark's* Catechism, page 313.) but it is required of persons who come to the Lord's Supper, to examine themselves "whether they repent them truly of their former sins, steadfastly purposing to lead a new life, and to have a lively faith in God's mercy through

meritis diversum fiat, quod unum est. Hieron. advers. Jovinium, page 60

In the Sacrament there is one sanctification for the master and the servant, the noble and the ignoble, yet that one thing becomes different in its effects according to the qualifications of the receivers.

* *Ignatius ad Ephes. cap. xx.*

Christ."

Christ.” Faith and repentance, as our Saviour’s words imply, without this spiritual sustenance, will languish and expire: *Ibid.* So that, “the benefits whereof we are partakers by this Sacrament are the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.” And if these can possibly subsist without it, which indeed I question, I will not set bounds to the uncovenanted mercies of God; but it is my duty to say, that such have not the remission of sins, and a blessed immortality sealed over to them, as the worthy receivers of this Sacrament have. Receiving therefore is at least “generally necessary to salvation,” and to examine ourselves whether we be in the faith, requisite before we receive.

But it may be said, “in an habitual virtuous life examination is needless, and to an habitual sinner no examination can be of any use, till he actually amends.” *

* See *Clark’s Catechism.* p. 320.

Alas!

Alas! there are inadvertencies and slips in the very best, which if neglected, would get head and grow fatal; so that a previous examination is useful even for them: As for sinners, since actual amendment is required before they receive, I am sure, examination, and a strict one too, is absolutely necessary for them, because it must necessarily precede that amendment, without which they ought not to come to that Holy Table. In both cases therefore, let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. xi. 28.

I shall sum up the doctrines which have been deliver'd, in this short conclusion; if we have faith in the great atonement made for us by Christ, and are sincerely sorry for our sins, and by frequently calling ourselves to account, endeavour all that in us lies to guard against future offences, and with this preparation, devoutly and thankfully receive this Holy Sacrament in remembrance of Christ, our sins shall certainly be remitted, and Christ shall raise us up at the last day, to a blessed immortality.

May the Almighty God of his infinite mercy, and goodness, inspire us with true faith in every article and mystery of our holy Religion, so as to dispose us to do what is pleasing in his sight, to be obedient to his holy word, and to expect Salvation on his own terms, and not delude ourselves by vainly relying on any other! And this we humbly pray through the merits and mediation of *Jesus Christ* our blessed Saviour and most glorious Redeemer, to whom, with the Father, and the Holy Ghost, the mysterious incomprehensible one God, be all honour and glory, thanksgiving and praise, love and obedience, now and for evermore. *Amen and Amen.*

AN HUMBLE
ATTEMPT
TO ILLUSTRATE
THE TRUE MEANING, THE END, THE
USE, THE BENEFITS
Of the SACRAMENT
OF THE
Lord's Supper :

WITH SUITABLE
PRAYERS AND MEDITATIONS
ANNEXED.

Partly selected from the best, the most
orthodox, the most approved ENGLISH
AUTHORS.

*The Cup of Blessing, which we bless, is it not the Com-
munion, or Communication of the blood of Christ ?
The Bread which we break, is it not the Communion, or
Communication of the Body of Christ ? 1 Cor. x. 16.
For as often as ye eat this Bread, and drink this Cup,
ye do shew forth the Lord's Death till he come, 1 Cor.
xi. 26.*

By the Rev. THOMAS HOPKINS,
Curate of Skryne, in the Diocese of Meath.

DUBLIN:
Printed by S. POWELL, in Dame-Street.
M,DCC,LXX.

AN HUNDRED
ATTEMPT
TO ILLUSTRATE
THE TRUE MEANING, THE END, THE
USE, THE SENTIMENT

OF THE SACRAMENT
OF THE Eucharist
Lord's Supper

PRAYERS AND MEDITATIONS
AND EXERCISES
FOR THE
OUTRAGED FEELINGS OF THE
OUTRAGED THE MOST APPROVED
AUTHORS

The City of London, 1841, and the
Council of the Church of England,
the Bishop of London, and the
Commissaries of the City of London,
the Bishop of London, and the
Commissaries of the City of London,
the Bishop of London, and the
Commissaries of the City of London,

By the Rev. THOMAS HORTON,
Rector of St. Andrew's Church,
St. Andrew's Church, St. Andrew's Church,

DUBLIN:
Printed by S. Bowyer, in Fleet Street.
1841.

A
PRACTICAL DISCOURSE

Of the worthy receiving the

SACRAMENT

OF THE

LORD's Supper.

LUKE xxii. 19.

Do this in remembrance of me.

THE transcendent, wonderful, unparalleled love, which the all-glorious, the infinitely amiable Son of God, hath shewn to the Sons of men, very plainly and eminently appears, not only in the redemption and salvation which he purchased for us by his death and passion, but likewise for the provision he hath made for the

continual remembrance of that inestimable mercy, to make it effectual in us, to the desirable ends, and gracious purposes for which he designed it.

For as tender parents are careful to preserve and secure for their childrens use, the estates or treasures, which, with much care and toil, with pains and industry they have acquired for them, so our blessed Saviour thought it not enough to have reconciled us to his Father (whose favour is the *fountain*, the true inexhaustible *fountain* of eternal life, the greatest, the highest, the most noble of all privileges) but he has likewise wisely made choice of, has graciously appointed the best, the most effectual means for conveying the mighty benefit, the inexpressible advantage of it.

And of those means none are of greater virtue, of more efficacy than the frequent celebrating the memory of his most precious death, in the manner he has enjoined us at his Holy Table.

Which, however it may seem to some men to be a matter of no great use and
impor-

importance, yet the faithful find by experience, that a due performance of it, refreshes the Soul with spiritual comforts, repairs the decays, strengthens the weakness of depraved nature, and raises in them the most grateful remembrance of the invaluable benefits, the wonderful advantages of Christ's death, which fills their minds with peace of conscience, with strength of grace, with more overflowing hopes of future blessedness, with joy in the *Holy Ghost*, and makes them sincerely resolve to express their thankfulness to their adorable, their most glorious Redeemer, not only with their lips, but in a holy, pious, unblameable conversation.

The feast of the *Passover* was instituted by almighty God for a memorial of the wonderful deliverance of his people *Israel* out of *Egypt*, and so the Sacrament of the Lord's Supper was ordained and established by our Saviour Christ, in remembrance of his death and sufferings, to which is owing the mercy of our redemption; there is therefore a general obligation upon all Christians to resort to this sacred Heavenly Feast, as they hope to have any share of

the inestimable benefits, the invaluable blessings of our Saviour's passion.

And they must come to it, not after the manner of the people of the Church of *Rome*, to be spectators of what is transacted by the Priest alone, but to partake of it themselves; for 'tis as much in vain to expect that seeing another person communicating for us will avail any thing to the good of our Souls, as it would be to imagine that the looking upon others while they are at meat would stay our hunger, or conduce to the nourishment of our bodies.

But such a practice as this, let it be imposed by what authority soever, is diametrically opposite, or directly contrary to the exprefs words, nay, the very positive command of our blessed Saviour, particularly with relation to the cup, *drink ye all of this*; so also for the bread, his words were, *take, eat, this is my body, which is given for you; do this, that is, take and eat it in remembrance of me.*

It being therefore, a necessary, a perpetual duty absolutely required of, and incumbent

cumbent upon every *Christian* to be himself a partaker of the *Lord's Supper*, and not to think it sufficient that he beholds any other person partaking of it for him, it manifestly follows that every one ought to endeavour sincerely to prepare himself for it according to the dignity of so great, so solemn, so awful a duty of religion, and that we may prepare ourselves as we ought to do, there are these two things plainly and necessarily required of us:

First, A right understanding, a just sense, and a high esteem of this holy divine institution.

Secondly, Such a sincere, lively, stedfast faith in *Christ* our Saviour, and his infinitely meritorious sacrifice for sin, as works powerfully by holy love, is an ever active principle of the most chearful, and exact obedience, and produces all the good fruits of religion in the heart and life.

1. It is indispensably necessary for those who come to the *Lord's Supper*, to have a right understanding and a just esteem of it; they must above all things take heed

that they be not ignorant of the nature of this Sacrament, which consisting in the positive institution of *Christ*, must be administered and received in such a manner as agrees with his example and command; for if we should celebrate this gospel ordinance otherwise than it was delivered by Christ the author of it, in St. *Ambrose's* judgment, we are unworthy of him; what homage! what devotion! what reverence! what veneration can we pretend to shew to the memory of the Lord *Jesus*, our blessed, our adorable Saviour, if we presume to make any alteration in the most solemn part of our religious service, which is fixed and established by the authority of his own express command?

It was designed as a festival memorial, and a lively representation of that inestimable sacrifice which *Christ* once offered upon the cross, by which the displeasure of God was atoned, and our sins are expiated; let us reverence it as such, and not as the real, the proper, the true propitiatory Christian sacrifice, but a commemorative *sacrificial feast*, I mean, a feast upon sacrifice,

fice, or else in other words, * *not the offer-*
ing of something up to GOD upon an altar,
 but, as *Tertullian* excellently speaks, a *par-*
taking of the sacrifice, a real communica-
 tion in the benefits of that one, full, per-
 fect oblation, and satisfaction which the holy
Jesus made for the sins of the whole world;
 it is called a communion, which implies
 that many partake of it together; 'tis there-
 fore absurd for any man whatever to re-
 ceive it alone; it was instituted and ad-
 ministered by our Saviour under both the
 elements of bread and wine, let us not suf-
 fer ourselves to be sacrilegiously deprived
 of either of them; it was intended for the
 use, and the benefit of the living, where-
 fore to offer it up for the dead, as it does
 them no good, so neither will it profit those
 that are guilty of such vain, futile, ground-
 less, insignificant superstition.

These, with many others, are innova-
 tions which the Church of *Rome* has
 brought upon this Sacrament of the Lord's
 Supper; but *St. Cyprian* gives us good ad-

* *Non oblatio Sacrificii sed participatio Sacrificii.*
Tertullian de Oratione.

vice in such cases, that we ought to adhere to the first beginning, the original institution, the tradition of *Christ* himself, and do that in remembrance of him, which he himself did and commanded, and which is confirmed to us by the practice of his holy Apostles.

This will give us a true notion, and a right understanding of so great, so venerable a mystery, which we ought so much the more diligently to endeavour after, since they who are without it can neither set a just value nor make a true use of the wonderful graces, the unspeakable benefits which are offered and exhibited to us in the holy Sacrament of the Lord's Supper.

This is the most solemn, the most awful, the most reverential *institution* of the Christian religion; this is the peculiar duty that is incumbent on us, as we profess to be the followers of the blessed *Jesus*. This is the distinguishing badge of our profession, whereby we profess *Christ* before men, and eminently distinguish ourselves from *Jews*, *Mahometans* and *Pagans*. This is an holy rite of the *new-covenant*, agreeable to the Passover

Passover under the *old*; and is as a spiritual feast to nourish our faith; and our Souls with the food of immortality, and not to feed our bodies, or gratify our senses; we must look with an eye of faith beyond the elements of bread and wine, and consider the heavenly graces, the invaluable blessings which are thereby conveyed to us; a sense of which shall win our affections; shall strongly incline us to *loath* our sins, and to *love* our duty, shall enable and powerfully strengthen us to walk in all holiness by *Christ* living and working in us, if it be used according to the pattern which *Christ* gave us in its first *institution*, recorded by three Evangelists in the following *passages*; which, therefore, are *principally* to be regarded: viz. St. *Matibew*, xxvi. 26, &c. St. *Mark*, xiv. 22, &c. St. *Luke*, xxii. 19, &c. and was in an extraordinary manner revealed from Heaven by *Christ* himself to the *Apostle* St. *Paul*, 1 *Cor.* xi. 23, &c. that we might be the more obliged and excited to the exact observation of it. Its end is, not only that we might remember *Christ's* death in the *history*, but in the *mystery* of it: as that *his body was broken for us*, that *his blood is the blood of the new Testament*

ment shed for us, and for many, for the remission of sins; that so we may receive and enjoy all the promises of the new covenant which are recorded in the following passage: Heb. viii. 10, 11, 12. *For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people, &c. for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* Its end is, to remind us, that *Christ's body and blood* are bread and drink, even all-sufficient food to nourish our souls to everlasting life. And that we ought to take, eat, and drink him by faith, and to assure us, that, when we truly believe on him, he is as really, as closely united to us by his spirit, as the food we eat and drink is united to our bodies. *Christ* himself, *John* vi. doth more fully explain this mystery. Furthermore, this Sacrament doth not only put us in mind of the spiritual blessings wherewith we are blessed in *Christ*, and enjoyment of them by faith, but also it is a happy means, a most excellent

cellent instrument, whereby God doth really exhibit and give *Christ* and his salvation to true believers, and whereby he doth stir up, and strengthen believers, to receive and feed upon *Christ* by present actings of faith, while they partake of the outward elements. When *Christ* saith, *eat, drink, this is my body, this is my blood*, no less can be meant, than that *Christ* doth as truly exhibit, and give his body and blood to true believers in that holy ordinance, as the bread and cup; and they do as truly receive it by faith. As if a prince invest a subject in some honourable office, by delivering to him a staff, sword, or signet, and say to him, "take this staff, sword, or signet; this is such an office, or preferment;" or if a father should deliver a deed for conveyance of land to his son, and say, "take it as thy own; this is such a farm or manor;" how can such expressions import any thing less, in common sense or reason, than a present, a gift, and a conveyance of the offices, preferments and lands, by and with those outward signs? Therefore the *Apostle St. Paul*, the best interpreter of these following words
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of his divine master our blessed Saviour; *this is my body, this is my blood*, plainly and expressly asserteth, 1 Cor. x. 16, * that the *bread* in the Lord's Supper, is the *communion*, or communication of the *body of Christ*; and the Christian's *cup* of blessing is the *communion*, or communication of the blood of *Christ*; that is, a conveyance of all the benefits of his death and passion, to every faithful worthy receiver. These words of the *Apostle* declare, that *Christ's body and blood* are really communicated to us, and we do really partake of them by faith, as well as of the bread and cup, and that the sacred symbols are no bare signs, no

* See Dr. *Hammond*, Dr. *Whitby*, *Locke*, the vulgar *Latin*, the *great English Bible* translated by *William Tyndal*, and *Miles Coverdale*, and revised by Archbishop *Cranmer*, and Dr. *Fulk's* annotations on the place, in that valuable piece of antient controversy and criticism *the examination of the Rhemish Testament*, which (in the opinion of a late eminently learned, judicious and celebrated Divine of the Church of *England*,) is full of sound divinity, weighty arguments, and important observations.—Would the young student be taught to discover the *very sinews* of Popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose.

untrue

untrue figures of a thing absent : But the force, the grace, the virtue, the benefit of *Christ's body* broken, and *blood* shed, that is, of his passion, are really and effectually present, with all them who receive worthily. This is all the *real presence* that our Church teaches. Therefore the chief excellency, the exceeding great advantage of this holy ordinance is, that it is not only a figure and resemblance of our living upon a crucified Saviour, but also a precious means, a most blessed instrument, whereby *Christ*, the bread and drink of life, is really conveyed to us, and received by us thro' faith, and by means whereof he, who comes worthily to the *Holy Table*, is as truly entitled to a part in *Christ's* atoning sacrifice by receiving the Sacramental bread and wine, which is there delivered to him ; as any man is entitled to an estate, by receiving a deed of conveyance from one who has a power to surrender it to his use. This makes it to be a love-token, worthy of that fervent, that unspeakably ardent affection towards us, which filled *Christ's* heart at the time when he instituted it, when he was on the point of finishing his great work of love ; by laying down his life
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for us, 1 *Cor.* xi. 23. And this is diligently and carefully to be observed, that we may in the sincerity of our hearts make a right improvement of this most comfortable divine institution, and receive the saving benefits of it. One reason why many do little esteem, and seldom or never partake of this blessed ordinance, and do find little benefit by it, is, because they falsely imagine, that God in it only exhibits or holds forth naked signs and resemblances of *Christ* and his salvation, which they account to be held forth so plainly in Scripture, that they need not the help of such a sign; whereas, if they thoroughly understood, if they wisely considered, that God doth really give *Christ* himself, and the salutary benefits of his death to their faith, by and with those signs and resemblances, they would highly prize it as the best, the most precious, the most delicious feast on this side Heaven, and be most ardently desirous to partake of it on all occasions or opportunities, *Acts* ii. 42, and xx. 7. Another reason why many partake seldom or never of this high and holy solemnity, and know little of the benefit of it, is, because they think themselves brought by it into great danger

danger of eating and drinking their own damnation, according to these terrifying words of the Apostle, *for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body,* 1 Cor. xi. 29. Therefore they count it the safest way, wholly to abstain from such a dangerous ordinance, or at least, that once a year is enough to run so desperate a hazard; and if they be brought to it sometimes by constraint of conscience, their slavish fears bereave them of all the comfortable fruits, the salutary benefits of it. So that, instead of striving to receive *Christ* and his Salvation therein, they account themselves to have succeeded well, if they come off without the sentence of damnation: As the *Jewish Rabbins* write, that the *High Priest's* life was so much hazarded by his entering once a year into the *Holy of Holies*, that he stayed there as little time as he could, lest the people should think him to be struck dead by the hand of God; and when he was come forth alive, he usually made a feast of thanksgiving for joy of so great a deliverance. But there is no reason why we should be so much terrified by those words of the *Apostle*;

postle; for they were darted against such a
 gross, vile, unworthy profanation of the
 Lord's Supper among the *Corinthians*, as
 we may easily avoid, by observing the
original institution of it, which the Apostle
 proposeth as the most effectual cure of
 their disorders, as the best, or rather the
 only remedy against the profane abuse, in
 not discerning or differencing *the Lord's*
body, from other bodily food, and partaking
 of it as their own supper, in so scandalous,
 so irreverent, so disorderly a manner, *that*
one was hungry, and another drunken. Be-
 sides, that terrifying word *damnation*, may
 be rendered more properly and more mildly
judgment, as it is in the margin of your
Bible; yea, the *Apostle* himself, verse 22,
 doth interpret it of a merciful, temporal
 judgment, whereby *we are chastened of the*
Lord, that we should not be condemned with
the world. We are indeed prone to sin, in
 receiving this ordinance unworthily, and so
 we are also prone to pollute more or less,
 all other *holy things*, that we meddle with.
 So that the consideration of our danger
 might fill us with slavish fear in the use of
 all other means of grace, as well as of this,
 were it not that we have a great, tender,
 gracious

gracious, most compassionate, faithful High Priest, Jesus Christ, the righteous, to bear the iniquity of our holy things, Exod. * xxviii. 36, 37, 38, under the covert of whose all-perfect righteousness, we may draw near to GOD without servile fear, with intire joy, with a true heart, with filial confidence, in full assurance of faith, in this as well as in all other holy ordinances, and we may rejoice in the Lord in this spiritual feast, as the Jews were bound to do in their solemn feasts, Deut. xvi. 14, 15. There are other abuses of this holy ordinance, whereby it is rendered opposite, rather than subservient to the life of faith. Some men, from the remains of that Popish notion of the repetition of the Sacrifice of the death of Christ in the Mass, deceive themselves with an imagination, that, at the receiving of the Sacrament, their sins are in course pardoned, to the commission of which they re-

* And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy things: and it shall be always upon his forehead, that they may be accepted before the Lord.

turn regularly again; making the same use of the *Sacrament*, that many of the *Papists* do of *confession* and *absolution*, which is to quit with God once or twice a year, that so they may begin to sin again upon a new score; a dangerous mistake, an extremely dangerous delusion this! too senseless, too absurd to need a long or serious confutation. But this is directly making *Christ* the minister of sin, instead of repentance; turning the grace of GOD into an encouragement to continue in sin; and using the liberty of the Gospel, for an occasion to the flesh.

Others, without carrying this matter so far, have yet a blind, superstitious, unintelligible notion of a certain grace or virtue annexed to the material elements, or to the mere external participation of them; rather after the nature of a charm, than of a religious action. As if by some secret necessary connection with the outward elements, more than with the religious dispositions of a virtuous mind, spiritual advantages were conveyed into, or operated upon, the receiver. But this also greatly tends to hurt the true

* Gal. ii. 17. Jude iv. Rom. vi. 1. Gal. v. 13.

notion of religion; and to make men mistake the principal end and design of the gospel of *Christ*.

Some put in the place of *Christ*, by trusting to, and relying upon it as a work of righteousness, efficacious for the procuring of God's favour, or an ordinance sufficient to confer Grace to the Soul by the very work wrought or done. There is another sort of persons, who valuing themselves, as being in the main good *moral* men, are apt to slight and disesteem this positive institution, this most sublime ordinance, this most excellent worship, and hold themselves safe without frequent communion, or perhaps without ever communicating. And they should be told that their *moral* virtues be they real or otherwise, can be of no use or benefit without this Sacrament, or in any degree *equivalents* for the want of it. For in reality the Sacraments are additional improvements upon virtuous practices, and are of *nearer* and more *immediate* efficacy for the uniting us to God and *Christ*. They supply where *moral* virtues fall short; they relieve where *moral* virtues cannot; they finish what the other but begin, our Justifi-

Justification and Salvation. Moral virtues are rather to be considered as conditions only, or as *means* to an end, because they are *previous* qualifications for the sacraments, and have no proper *efficacy* towards the procuring of Salvation till they are improved and rendered acceptable by these *Christian* performances. *Moral virtue* is but the hand-maid leading to the door of Salvation, which the *use of the Sacraments* at length opens, and lets us in. As the being excluded from having a part in the merits of *Christ's* passion, is the *death*, and the neglect of the means of *grace* is the *disease* of the Soul; so the participating of the merits of *Christ's* passion is its *health* and *life*; and the use of the proper means is its *food* and *nourishment*. And thus we come to the use of *worthy receiving*, the means instituted, and one of the most effectual, the most direct of any. It supposes, or takes in virtue, moral virtue with it, and goes far beyond it, uniting us to *Christ*, which moral virtue alone never can do; for it is by *faith*, by *grace*, that we are saved. Others make it so necessary, that they account faith is not sufficient without it, and therefore they will partake of it, if they can possibly, though

it be in a disorderly manner, upon their sick-beds, when they are in fear of death, as their *viaticum*, or the last provision for the way. They Papists do horribly idolize it by their fiction of transubstantiation, and the absurd, unreasonable doctrines attendant on the belief of it; such as the adoration of the Host, or consecrated wafer (which is plain gross idolatry,) and their sacrifice of the Mass for the sins of the quick and the dead. We ought, my Christian Brethren, to avoid these dangerous extremes, these gross abuses of this holy, blessed, divine *institution*, and warily to conceive that the true *body and blood of Christ*, are given to us, with the bread and wine, not after a carnal manner, not *substantially*, not *corporally*, but in a divine, *heavenly, spiritual, mysterious* manner, by the unsearchable operation of the Holy Spirit, uniting *Christ* and us together by faith, without any transubstantiation, or real change in the outward elements after consecration. And that when the *receiver* is fitly qualified, and duly disposed, there is a salutary *life-giving* virtue annexed to the Sacrament; which in one of our Church's homilies is thus expressed: "The *Supper of the Lord* is no vain empty ceremony, nor

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“ yet merely a sign or figure to represent
 “ something absent ; for on the contrary
 “ the Scriptures call it the *table of the*
 “ *Lord, his bread and his cup, the memorial*
 “ *of Christ, whereby we shew forth his death*
 “ *till he come* ; they tell us moreover, that
 “ it is the *communion*, or communication
 “ *of the body and blood of the Lord*, uniting
 “ us to him after a wonderful manner by
 “ the operation of the Holy Ghost, thro’
 “ faith that is wrought in us, whereby we
 “ are assured of the gift of eternal life, and
 “ that for the body as well as for the soul,
 “ which after an happy and glorious re-
 “ surrection, shall be re-united, to live to-
 “ gether to all eternity.” *

The primitive Fathers of the Church
 who delighted to contemplate this great
 mystery of our union with *Christ* our head,
 and saw clearest into it, were wont to speak
 of the Lord’s Supper as the blessed instrument
 of it, with such strains of eloquence, as might
 charm and invite men to a frequent receiv-
 ing of it.

* Homily on the Sacrament.

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They call it a divine God-like communion, the sweet repast of our Saviour *Christ*, the great preservative against death, the pledge of everlasting Salvation, the guard of our faith, the hope of an happy resurrection; 'tis with them the food of immortality, the grace which bringeth Salvation, even the incomparable precious grace which preserves us safe, safe for time and for eternity.

Which expressions both of the Holy Scriptures, and of the primitive Fathers of the Church, if we would frequently reflect upon, how would our souls, our desires, our affections be inflamed towards this blessed Sacrament? With what impatience should we hunger and thirst after it? Most humbly hoping and imploring to receive not only the outward elements of bread and wine, but the thing signified and represented thereby, which is the body and blood of *Christ* our Saviour, not in figure or shadow only, but, as to the virtue, the merit, the efficacy of it, in reality and truth, to the eternal salvation of our immortal Souls.

It is that precious, heavenly feast, that the *faithful* Christians perceive and know that the mercies of God are sealed and made sure to them; that the blood of *Christ* is accepted in full satisfaction for their sins, the free forgiveness of which is ratified and confirmed at the Holy Table.

The hearts of true sincere *believers*, whilst they are celebrating these Holy *Mysteries*, do overflow with peace of conscience, with joy in the *Holy Ghost*; hereby their faith is increased, their hope is elevated and enlivened, their views of heaven are enlarged, their charity is made more fervent, more diffusive and every other christian grace or virtue, receives new vigour, new strength, new additional improvement; which blessed fruits and spiritual effects of the Holy Sacrament, blindness and ignorance make men incapable of; which plainly shews the necessity of the first thing required to prepare men, for the receiving the Lord's Supper, which is rightly to understand the nature, the true meaning of it, and the blessings annexed to it.

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2dly, Another thing absolutely required and indispensibly necessary for the same end, is a sincere, true, lively, steadfast faith, which purifies the heart, and so becomes a principle of religion, which works powerfully by holy love, and influences our practice; we must believe not only in general, that *Christ Jesus* died for sinners, that his death is a sufficient ransom, atonement and satisfaction for the sins of all mankind, to purchase full remission of them, and a perfect reconciliation with his heavenly Father, but this every man must apply to himself in particular; whoever thou art that approachest the Holy Table, thou must believe in thy heart that *Christ* is thy atoning sacrifice, that upon the cross he shed his most precious blood for thy sins; thou must own him, and no one else, for thy Saviour; thou must not acknowledge any other Redeemer, Mediator, or Intercessor, but our *Lord Jesus Christ* only, that thou mayst say with *St. Paul*, *be loved me, and gave himself for me.*

This is to apply *Christ* to ourselves, to lay hold of the promise made in the institution of the Sacrament, to make his body

and blood to be ours, as to the merit and efficacy of them, for so *Christ* himself told his Disciples, when he delivered the bread to them, *This is my body, which was given for you; and when he gave them the cup, this is my blood, which is shed for you; and it is so only when we believe it to be so.*

This is purely our own act, no outward means whatsoever can contribute any thing to it; 'tis indeed the office of the Minister to consecrate the elements of bread and wine, and to deliver them to us; but that they are to us the body of *Christ*, that they bring with them the virtue, the real efficacy of a Sacrament, depends intirely upon that faith with which we receive them; for as bodily food, if received into a foul unhealthy stomach, is indigested, will afford no strength, no nourishment; so neither will the spiritual food of the Lord's Supper be of any use, or of any advantage to the soul, to cleanse it from sin, or to replenish it with heavenly graces, unless it be taken with a true, lively, stedfast *faith* in the blessed *Jesus* and the exceedingly precious atonement, the infinitely meritorious propitiation

pitiation which he was graciously pleased to make for sin.

Our Church therefore following the practice and directions of the best antiquity, calls upon us in the office of this communion, to *lift up our hearts*, to raise our thoughts, our affections above every thing there present to our senses, to *lift them up unto the Lord*, at whose table we are, and of whose body we are going to be spiritual partakers.

It is the advice of one of the primitive Fathers, to those who are going to this heavenly banquet, “ look with faith upon the body “ and blood of thy God, let thy mind “ touch it with devout wonder ; with reverential awe reach forth thy heart to “ it, and receive it with thy *inward man*.”

Wherefore, my Christian brethren, when we resort to the Holy Table, let us wholly root up all infidelity, all distrust of God's promises, let us approach it as living members of *Christ's* body, who have our mutual abiding, *we in him, and he in us*, which union is confirmed, and perfected by a due

participation of those holy mysteries; let us remember that hypocrites and unbelievers have no part in *Christ*, tho' they do outwardly communicate with the *faithful*; therefore try and examine yourselves, whether God has purified your hearts by a sincere, lively faith, to the acknowledging of his Gospel, and embracing the mercies which are offered to us in his Son *Christ Jesus*; if it be so with you, then you may approach with all joy, with humble boldness, to the heavenly feast he has provided for you; being assured, that you shall receive not only the outward Sacrament, but the thing signified and represented by it, the body and blood of *Christ* your adorable Saviour, not in figure or shadow only, but, as to the virtue, the real efficacy of it, in reality and truth, to the eternal Salvation of your precious immortal souls.

Christ himself declares this to be the great, the exalted end, the gracious, the glorious design of his coming into the world, that *whoever believeth in him should not perish, but have everlasting life*; John iii. 16. And he compares himself to the brazen serpent

pent which Moses lifted up in the wilderness; the sight whereof cured the people of the bitings of those fiery serpents which God sent amongst them; so men are saved by faith in Jesus Christ from the sting and punishment of their sins. When the jailor asked Paul and Silas what he should do to be saved, they give him this short answer; believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts xiv. 31. These things are written (says St. John towards the conclusion of his Gospel,) that ye might believe that Jesus is the Christ; and that believing ye might have life through his name, John xx. 31. Salvation is said by the Apostle, to be the gift of GOD through faith; Eph. ii. 8. and again he tells us, Christ is the end of the law for righteousness, unto every one that believeth, Rom. x. 4. See Gal. iii. 24.

These and many more places of scripture make it very plain, that it is by faith that we apply Christ's death, and the merits of it to our souls, as a healing, salutary, beneficial medicine, to wounds that are otherwise incurable, which yet farther appears, in that it is by faith that the Sacrament of our Lord's Supper is really and

effectually the *communication* of his body and blood; that is, a conveyance of all the benefits of his death and passion to us: Answering the end of its holy *institution*, which was to convey into our hearts all the grace which he purchased for us by his meritorious, satisfactory sufferings and all-perfect obedience.

By all this we may perceive, that *faith*, if rightly understood, if rightly explained, is the only means or instrument required on our parts for our Salvation. 'Tis a sure trust, a strong confidence in the mercies of God, a thorough persuasion of the remission of our sins, and restoration of the divine favour, thro' the sole merits and prevalent intercession of our Saviour; a firm belief that we are redeemed by him from the power, the slavery, the insupportable bondage of sin and Satan, into the *glorious liberty of the faithful children of GOD*, to serve him without servile fear in this world, and to be heirs of eternal life, even of joy and happiness, unspeakable in the world to come. As *Abraham's* faith, and that of the holy Patriarchs, was imputed to them for righteousness, so will ours be to

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us, if it be the same as theirs, sound, lively, stedfast and fruitful in obedience.

'Tis one and the same kind of faith, the object of which is *Christ Jesus*, by which both they and we shall be saved: We shall all be partakers of him, and of the rewards which he hath purchased, if we hold our faith in him stedfast unto the end of our lives; but he that wavereth, as St. James tells us, is like a wave of the sea, and must not think that he shall receive any thing of the Lord. The danger which St. Peter was in as soon as his faith began to fail him, as he walked upon the water to go to Jesus, is a fit emblem to represent the case of those men, whose faith is wavering, unstable, unconstant, who are unfixed, variable, and irresolute in believing the power of God, or in depending upon the truth of his promises; only their danger is so much greater than his, as their loss will not be that of a temporal being, but of eternal life, of endless happiness, of joys unspeakable, when this vain world shall be *no more*.

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Let us then apply to ourselves the merits of our Saviour's sufferings, by so sure, so strong, so stedfast a faith, that no dangers, no adversities, no devices of Satan, or cunning craftiness of those agents of his, that *lie in wait to deceive*, shall ever be able to shake, to change, or to alter it: Let us persevere in this belief, that *Christ* the all-glorious, the infinitely gracious son of God has taken away our sins, has so fully satisfied his father's justice, and restored us to his favour, that no other sacrifice for sin is either needful, or will be required by him, than that one oblation of himself, which our blessed Saviour offered upon the cross for us. When guilt accuses us, or guilt overtakes us, instantly let us with humble minds, with penitent hearts fly to *Christ*, as our only sacred refuge, as the *Israelites*, when wounded looked to the *brazen serpent*; there, let us say, there is the *propitiation* for this abominable sin.

Whenever our consciences are stung with remorse for our sins, whenever they grow a burden too heavy for us to bear: When the fears of death and of judgment terrify the

the soul, and we dread to appear at the *last decisive day*, before the grand, the tremendous, the awful tribunal of that great, that supremely glorious God, whom we have so often, so wretchedly, so grievously offended, we may encourage, and fortify ourselves against all temptations to despair, by looking with the eye of faith upon *Christ crucified, our strong fortress, the anchor of our hope, the captain of our salvation, the Saviour of penitents, the prince of peace, the author and finisher of our faith*; and by wisely considering how full, how complete, how perfect, how all-sufficient a sacrifice, oblation, and satisfaction he hath made for us.

The precious, the incomparably precious atoning blood, which *he*, the adorable, the divinely compassionate Redeemer *shed*, if we trust to, and rely upon it, will wash away our sins, and our supremely good, our infinitely gracious God will save us, *not for our own righteousness, but for his manifold and great mercies*. Let us, therefore, most humbly beseech him to encrease, to strengthen, to *confirm this faith in us evermore*, which will make us *cleave stedfastly to the*
 Lord

Lord with full purpose of heart, till we come to his everlasting kingdom, in whose presence is the fulness of joy: And at whose right hand there are pleasures for ever more.

Having thus shewn you, in the plainest manner I could, the necessity of the second thing required to prepare men for the worthy receiving the Lord's Supper; which is to have such a sincere, lively, stedfast *faith* in the holy *Jesus*, and his infinitely meritorious sacrifice for sin, as *purifies the heart*, *works powerfully by holy love*, and produces all the good fruits of religion in the life and conversation of Christians.

I shall now, by way of application of the foregoing discourse, make some useful practical reflections and observations, suitable to this important subject.

From all that hath been hitherto said, it plainly and eminently appears, that the Sacrament of the Lord's Supper, is designed for very great, wise, truly noble, inestimably valuable ends and purposes. As the *Sacrament of Baptism* was instituted by *Christ*, for the entering men into covenant with

with GOD, by the means whereof all the sins they were guilty of before they became *Christians*, were forgiven; so this other *Sacrament* of his *Supper* was instituted for the renewing that covenant with GOD, by the means whereof all their sins since their *baptism* are remitted to them, and a conveyance likewise made of all the other benefits of *Christ's sacrifice* on the cross.

This is the doctrine of the Catholick Church in this matter of the two *Sacraments*; and it will receive some light from the two great *Sacraments* among the *Jews*, *circumcision* and *sacrifices*, which were eminent types and figures of our *Baptism*, and of the *Lord's Supper*.

Among the *Jews*, the way that GOD appointed for the entering persons into covenant with him, was *circumcision*; and whoever was circumcised, was entitled to all the benefits and advantages that were promised and made over by that covenant. And the same thing we say, as to all those that are entered into the new covenant of *Jesus Christ* by *baptism*. But if an *Israelite* thus entered into covenant with GOD, hap-
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pened afterwards to transgress any law of God; before he could obtain forgiveness, and be restored to God's favour, he must offer such sacrifices as the law had appointed in that case: and by offering these sacrifices, he renewed his covenant with God, and was admitted to that state, which by his sin he had forfeited. And the very way of offering up these sacrifices did in a very lively manner represent this: For when a man brought any of this kind of sacrifices, after that sacrifice had been offered to God, part of it was burnt upon the altar, which was God's portion; and another part of it was given back to the man that brought it, for him to feast upon with his family; by which was signified, that the man thus eating of God's meat, and feeding, as it were, at God's table, was restored to his grace, to his favour, to his friendship, and in covenant with him; * *Eating and drinking together*, being the ceremony and custom used among all nations, especially in

* See Exod. xxxiv. 15. Num. xv. 2. Psa. cxvi. 28. Ex. xvii. 12. xxxiii. 5, 6. Lev. vii. 20. 1 Sam. i. 3, xvi. 5, 11. Judg. ix. 27. xvi. 23. Isa. lvii. 7. Ez. xxiii. 40, 41. Amos ii. 8. Ezek. xviii. 11. Heb. xii. 10. Lev. xvii. 4, 5.

the oriental parts, for the expressing friendship and reconciliation, and for the ratifying leagues and covenants. *

Now to the same use and purpose, say we, serves our *Sacrament of the Lord's Supper*; or, as it was called by the antients, the commemorative, or representative *Christian sacrifice* of the *Eucharist*: not that we pretend, in our communions, to offer up the real *body and blood* of *Christ* in *Sacrifice* to God, as the Papists do; for that, as the Apostle tells us, *was once done by himself* upon the cross, and by that *one offering*, *be hath for ever perfected all them that are sanctified*, † so that there is no need of any such offering any more: But we *commemorate* that real, proper, propitiatory *sacrifice*, which *Christ* has made for us on the cross; we thank God for it. And we heartily beseech him, that he would accept of it on our behalf, and that it may make *atonement* for all our sins: and we likewise feed

* See Gen. xxvi. xxxi. 44. Lam. v. 6. Joshua ix. 14. Psa. xli. 9. Obad. 7. John iv. 9.

† Heb. x. 14.

upon it, as the *Jews* did upon their *sacrifices*; that is to say, by *eating* of that *bread* which, as he said, is his *body*, and by *drinking* of that cup, which he declared to be his *blood in remembrance of him*. Now in this respect, there is a sacrifice in the Lord's Supper symbolically, but not there as offered up to God, but feasted on by us; and so not a sacrifice properly, or literally, but a *sacrificial feast*, or a *feast upon sacrifice*, because it is a solemn commemoration, and a lively representation to God, of the sacrifice that *Christ* offered for us on the cross; in which we claim to that, as to our expiation, and feast upon it as our *peace-offering*, according to that ancient notion and custom, that covenants were confirmed and ratified by a *sacrifice*, and were concluded in a feast on the sacrifice. As the legal sacrifices with the feasts upon those sacrifices, were *federal* or *covenanting rites* between God and men; in like manner, I say, the *Lord's Supper* under the Gospel, which we have already proved to be a commemorative *sacrificial feast*, I mean a *feast upon sacrifice*, must needs be a *federal rite*, a seal of a covenant, a *feast of amity and friendship*.

ship between God and men; where by eating and drinking at God's own table, and of his meat, we are taken into a sacred covenant, an inviolable league of friendship with him. And we partake both of the body and blood of that his sacrifice, by partaking of the bread and wine that he has consecrated, not only to be the symbols and signs of them, but to convey the real benefits of his passion and sacrifice to all true believers: so that we may be truly said to feed at God's table, whenever we receive the holy Sacrament: and if we come worthily disposed, to have all our past sins blotted out, to be received into his grace, his favour, and his friendship; which is all that I mean by renewing our covenant with him.

But that I may not seem to ground so great, so important a doctrine as this is, merely upon the types and figures of the old Testament, I ought to tell you, that all I have said is sufficiently clear both from our Saviour's own words in the institution of this Sacrament, and likewise from St. Paul. Our Saviour calls the cup of the Sacrament, *the new covenant in his*

his blood, Luke xxii. 20; or, as it is in another Evangelist, *the blood of the new covenant, which was shed for many, for the remission of sins*, Mat. xxvi. 28. St. Paul likewise tells us, that *the cup of blessing which we bless, and the bread which we break, is the communion, or communication of the body and blood of Christ*, 1 Cor. x. 16: the sense or the meaning of which is plainly this, that the partaking of the *bread*, and of the *cup*, is the means which God hath appointed for our partaking of, or our communicating in, the glorious and happy effects of *Christ's body* that was broken, and of his *blood* that was shed for us; that is to say, the forgiveness of our sins, and all the other fruits, the inexpressible advantages of his death and passion, as I have already said.

Christ having instituted this blessed Sacrament, he has certainly entailed particular graces and blessings upon it. For as we are taught in the 25th article of our Church, "Sacraments ordained by *Christ* are effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not
" only

"only quicken, but also strengthen and
"confirm our faith in him." And it is
most natural to believe that our blessed
Saviour, when he said, *this is my body,*
this is my blood, did by the same Almighty
word of power, which said, *let there be light,*
and *there was light,* ordain and decree,
that all those blessings and benefits, which
he had purchased, and procured for man-
kind, by his passion, death, and intercession,
should, as long as the world continues,
attend upon the sacred action, and be an-
nexed to it; and that every individual per-
son, who, in a just, pious, thankful remem-
brance of what his Saviour had done and
suffered for him, should, in obedience to
his command, receive the Sacrament of
his body and blood, every such person
should be made a partaker, of all the spi-
ritual effects and advantages of his passion
and death; obtaining a perfect remission
of his sins, and eternal salvation, through
his merits and intercession, if he persevered
in obedience to him: so that according to
the definition of our Church, the bread
and wine in this Sacrament would be most
certainly the outward and visible sign of an
inward spiritual grace.

This

This notion would put an end to the disputes about transubstantiation and consubstantiation, would fully answer all the desirable ends, the truly excellent purposes of this Sacrament; and indeed it really and truly seems to be the plain, obvious, natural meaning of the words of our blessed Saviour.

We are not to imagine, that this last injunction of the highest endearment between our Saviour and his Disciples, was only a vain, empty rite or ceremony, if I may so speak, void of any new or extraordinary privilege, or that it intitled them only to the same blessing of favourable acceptance, common to all other acts of obedience and devotion; but that these words of our Saviour, *this is my body, this is my blood*, without his having any thought of changing the elements of bread and wine, do, by a plain interpretation, assure us, that the action of worthy receiving should, by the divine blessing accompanying this institution, effectually be attended, with a full participation of the unspeakable benefits purchased, and of the great, all-suffi-

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cient atonement made for us, by his body crucified, and by his blood shed upon the cross, for the redemption of mankind.

This is the channel, this the happy instrument or conduit, through which the grace of God is conveyed and derived to the souls of men : *This is a spring of living water, whereof he that drinks shall thirst no more for ever ; but this shall be in him a well of water springing up into everlasting life.* Such is the healing virtue of this fountain, that (like as in the *pool of Bethesda*) *whosoever washeth herein, shall be made whole, of whatsoever disease he hath.* For the hungry, here is bread ; *living bread which came down from Heaven, on purpose to give life to the world, and he that eateth thereof shall live for ever ;* this is the bread of life, which *strengtheneth man's heart,* and will enable him chearfully to run the way of God's commandments.

For the thirsty, here is wine, wine which *will make glad the heart of man,* wine which *will purge his conscience from dead works, to serve the living GOD.* Here is an infallible

ble cure for the sick, strength for the feeble and the weak, refreshment for the weary and the heavy-laden; knowledge for the ignorant, comfort for the afflicted; in a word, here is all we need, or can desire, here we have all our wants supplied, in this holy Sacrament we shall effectually receive our blessed Saviour, and all the benefits of his passion; here we *shall be made one with Christ, and Christ with us*, as our Church expresses it; by partaking of these holy mysteries as we should do, we become *living branches of the true vine*, and consequently derive all that vital juice and sap from *Christ our root*, that is needful for our bringing forth good fruit; this is the proper method to allure down the divine spirit of *Jesus* to come and dwell with us, to engage him to take up his habitation in our hearts, so that we shall be truly the *Temples* of the living God. This unites us to *Christ* as *members of his body*; and then the holy spirit, which animates the body of *Christ*, takes possession of us, renews, directs, sanctifies, and governs us; here we shall have all our *wounds, and bruises, and putrifying sores*, healed; I mean, all
our

our sins pardoned ; here we shall have our weaknesses and infirmities strengthened, our unruly lusts and affections subdued, all our virtues and graces confirmed, and our souls so firmly, so steadfastly, so unalterably united to *Christ*, that no temptation shall be able to separate us. * *St. Ignatius* advising the *Ephesians* to frequent this holy feast, says, *make haste to meet together at the Eucharist ; for the oftner you come thereto, the more is the power of Satan weakened.*

In the primitive times this was made use of as a preparation for the greatest trials, and to enable men to die martyrs for the glorious cause of *Christ*. *Those*, says † *St. Cyprian*, and the other African Bishops, whom we exhort to fight, we do not send out naked, unguarded, unarmed, but we fortify them with the body and blood of *Christ* ; *those, that we would preserve from the hands of their enemies, we arm with the Lord's Supper.* Oh ! my christian brethren !

* *Ignat. Epist. ad Ephes. Ed. Voss. et Usher. p. 25.*

† *Cyp. et alii, Episc. in Epist. Synod Eccles. Afric. ad eccles. Roman. Epist. 57. Ed. Oxon.*

what an inducement ought this to be to us to make ourselves constant guests at this *Holy Feast*, since we may there get strength against all our infirmities; physick for all our diseases, supports against all the evils that oppress us!

And now these considerations, one would think, should sufficiently recommend the frequent use, the conscientious practice of this so plain, so necessary, so beneficial a duty of religion to all of us, that have either any love to Almighty God, or regard to their own eternal happiness.

'Tis infinite mercy, 'tis almighty power that has, to the end of the world, annexed those blessings to his holy Sacrament: and it is by a sound, lively, practical *faith* only, *which works by love*, which *purifies the heart*, that we can be rendered capable of receiving them; nor does it depend upon the intention of the Priest, (as the Papists absurdly imagine) whether the communicants shall receive these blessings or not; neither is there any occasion or reason for the repeated sacrifices of the Mass. The foregoing account and notion of the Lord's Supper,

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(as I have stated it) can be confuted by nothing but by plain and positive words of Holy Scripture, which are no where to be found. As for inferences to be drawn from them, those, which favour and support this notion, are the most just, easy and natural, and freeing the mind from doubts and difficulties, render this great, sacred, venerable mystery, as intelligible as it is possible to be; sufficiently affording to every devout communicant a rational satisfaction and solid comfort. When we consider how much is given, and how much is forgiven us, it cannot fail of kindling in our souls the warmest sentiments of gratitude, the strongest flame of love they are capable of entertaining, for each of the Divine Persons in the blessed Trinity, to whom all duty, praise, thanksgiving, and faithful obedience, must be for ever due.

The best, the properest, the most effectual preparation, for the performance of this great, this solemn, sacred duty, is an earnest desire to please God, a constant, faithful, virtuous endeavour, of becoming a truly devout, a sincere good *Christian*, both in the belief of true religion, and in the

practice of it, without which all devotion is vain, useless, ineffectual; and with it every religious duty will most certainly be accompanied with success, with favourable acceptance.

But since, through the exceeding weakness, the frailty, the imperfection of our nature, even the best of men are too often apt to be remiss in their duties, and to slacken their endeavours of pleasing God; it is very fit, it is highly adviseable, it is most reasonable, that when we are about to commemorate the exceeding great, the unexampled love of our blessed Saviour, our adorable Redeemer, in his death and sufferings for us; we should seriously, diligently, fervently apply ourselves to repair our remissness, and strive to raise our minds, our desires, and affections to the highest sense of duty, love and gratitude, which is all the return we are capable of making, for these inestimable, these matchless blessings we are going to receive.

The

The celebration of this Sacrament is most fitly, and most solemnly performed in the Church of *England*; and perfectly agreeable to its first institution. The elements are set apart and consecrated for that holy purpose, and prayer made for the fulfilling that promise, which was virtually made by the words of our blessed Saviour; who is petitioned that his body which was given for us, and his blood that was shed for us, may preserve our bodies and our souls unto everlasting life; and that we should ever thankfully remember his infinite loving kindness, his most unparalleled mercy towards us. All divine promises of mercy and blessings, though fixed and positive, yet the stated condition of our obtaining them is by duty, and by prayer; it being vain to imagine, that the greatest of benefits should be bestowed upon any, who do not fervently covet, and most ardently desire them. Oh! then, my brethren! let me most affectionately and seriously intreat you, by the tender mercies of God; let me most solemnly conjure you, as men, as Christians, by the

authority of the King of Glory and of Grace, by the merits and passion of that blessed adorable Saviour, who bled and died upon the cross for your redemption, by a regard to the honour, the pleasure, the usefulness of your lives.

If ye would *save your own souls alive*, if ye value your own, much more God's and our blessed *Saviour's* honour: in one word, if ye have any sense of what is rational, of what is becoming, and your positive duty: if ye love your own true interest, if ye desire your own everlasting welfare: from all these powerful, these most persuasive complicated motives, let me (as on my knees) most earnestly beseech you, to think upon the things that belong unto your peace, and no longer to persist in the neglect of an ordinance so sacred, so noble, so delightful, and so advantageous. And let us take special care to come with hearts and souls so prepared, I mean, with sincere hearts and humble minds, that we may be meet partakers of this holy, spiritual, heavenly feast. Let us bid adieu, a perpetual adieu, to all our darling, our most favourite

favourite sins; and make firm, stedfast, unalterable resolutions against them for the future. Let us come with a true lively *faith* in the blessed *Jesus*, and in the great atonement, or propitiation which he was graciously pleased to make for us poor indigent, guilty, miserable sinners; and with hearts truly thankful to God for the redemption of the world by his *dearly beloved*, his *only begotten Son*, our *Lord Christ*; and the innumerable benefits which his precious blood-shedding hath obtained for us.

To conclude, let us lay aside and banish all wrath and variance, all enmity, grudges, animosities and thoughts of revenge, out of our hearts; and so let us come in perfect peace, in true Christian charity with all our brethren: For *he*, and *he* only, that thus eateth *Christ's flesh*, and drinketh *his blood*, shall live for ever. And let none of us say that we are not fitted and prepared for it. It is undoubtedly our *indispensable duty* to be so: and if we be not prepared to receive the Sacrament, we are not qualified for the mercy of God, and for his

forgiveness, we are not prepared for the happiness of Heaven, and can have no hopes to come thither: but if we prepare ourselves as well as we can, by true repentance, by sincere resolutions of being better, and by praying heartily, fervently, and earnestly to God for his grace, he will accept of this preparation, and will give us the comfort of this Holy Sacrament.

May the great Almighty God of his infinite mercy and goodness, inspire us with true faith in every article, in every mystery of our holy religion, give us all grace seriously to consider these things, to enlighten our minds, to dispose our wills by his holy spirit; that laying aside all prejudices, sloth, and carnal affections, we may sincerely apply ourselves to serve God constantly, seriously, and diligently in this, and all the other instances that he hath commanded us, to the glory of his blessed name, and to our great comfort, and increase in heavenly wisdom, in christian virtue, in godliness of living; and this we humbly pray through the sole merits, satisfaction,

faction, and intercession of *Jesus Christ*, our blessed, our divinely compassionate Saviour, the most adorable Redeemer of lost, guilty, undone sinners : to whom with the Father and the Holy Ghost, the infinitely great, the supremely glorious, incomprehensible one God, be ascribed as is due, all honour, glory, adoration and worship, in all Churches of the Saints, in time and in eternity.

Now to him that sitteth upon the throne, and to the Lamb that was slain, to God even our Father, and to the Lord Jesus Christ, the first begotten from the dead, and the Prince of the kings of the earth ; unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion, for ever and ever. Amen. Amen.

A form of prayers, which may be used,
before the receiving of the Holy Sacrament.

Mal. iv. 2.

*But unto you who fear my name, shall the
sun of righteousness arise with healing in his
wings.*

John ix. 4.

*I must work the works of him that sent
me, while it is day ; the night cometh, when
no man can work.*

Col. iii. 17.

*Whatsoever you do in word or in deed, do
all in the name of the Lord Jesus, giving
thanks to God, and the Father by him.*

*A prayer to God, that he would be pleased
to assist, and accept my preparation to receive
the blessed Sacrament ; to be used in private.*

*I thine unworthy servant, prostrate my-
self before thee, my most gracious God
and merciful Father, under the deepest
sense*

sense of thy glorious perfections, and in an humble acknowledgment of my unworthiness and insufficiency of myself, for any thing that is good. I am sensible that *without thee I can do nothing*; and therefore do earnestly, humbly, and incessantly implore thy gracious assistance, thy merciful acceptance of my faithful, sincere endeavour to prepare myself, for the worthy receiving the blessed Sacrament, of the body and blood of thy *dear Son*, my divinely compassionate Saviour.

Stir up, I beseech thee, such pious affections, and devout dispositions in my soul; and fill my mind with such holy meditations as are suitable to this occasion. Grant me such a sense of my sins, and of the sufferings of my blessed Saviour for them, as may affect my heart with a deep sorrow for my sins, with an eternal hatred and displeasure against them, and may effectually engage me to love, to serve, and live to him, who died for me, *Jesus Christ*, who is *the way, the truth, and the life*, my adorable Saviour, my most merciful Redeemer, Mediator and Advocate. *Amen and Amen.*

Another

Another prayer to God, to prepare my heart for the worthy receiving of the Holy Sacrament, and to make me partaker of the blessings and benefits of it, to be used in private.

O most holy, most gracious and merciful Lord God, it is of thy mercy alone that I am not consumed; because thy compassions fail not. I have by many provocations deserved the utmost of thy wrath and indignation against me; yet behold thou hast not only spared me, but hast now also invited me to the renewing of that holy covenant, which I have so often, so wretchedly, so grievously, and so shamefully broken. I am not worthy of that daily bread which sustains my bodily life, how then shall I dare to approach thy Holy Table, to partake of that bread of life, which thou hast prepared for the vital food of devout, pious, holy Souls? O infinitely glorious Lord, it is true, my unworthiness, my heinous unworthiness, my detestable guiltiness makes me tremble to come, and yet it makes me not dare to stay away. For where, Oh where! my most gracious compassionate God, can my polluted Soul be washed,

washed, but in the fountain of thy Son's blood, the true, the only blessed fountain which thou hast opened for sin, and for uncleanness? that and nothing but that alone which was shed for the remission of sins, can take away all its stains. Hither therefore I come according to thy gracious invitation, and most humbly hope that my person and service may be accepted in thy dearly beloved Son, in whom thou art well pleased, Jesus Christ the righteous. To that end, cloath, O cloath me with the wedding garment, the best, the most beauteous robe, our lovely, our most glorious ornaments the Lord our only Redeemer's righteousness, under the cover of whose immensely rich divine merits, and the incomparably precious atonement he made for sin, be thou graciously pleased to prepare my heart to draw near to thee with intire joy, with a true heart, with filial confidence, in full assurance of faith, in the reviving blessed hope of everlasting life. Let thy divine spirit breathe into my soul such holy, pious thoughts, such devout heavenly affections, as may become one who commemorates the death of the all-glorious Son of God, who was wounded for our iniquities, who

who *was bruised* for our transgressions. O let my heart be deeply affected with such a sense of sin, as may make me hate the very thoughts of every evil way for the future, and chuse to endure any thing rather than to despise the infinite, the unsearchable riches of his love. And while I remember the exceeding great, the inconceivable unparalleled love of my blessed Saviour in dying for me a sinner, never, Oh never may I forget to exercise charity towards all men, even enemies as well as friends. Let every grace be so confirmed, so strengthened in me, that I may worship, love, serve and obey thee most fervently, most sincerely, and *acceptably* all the days of my life, *perfecting holiness in thy fear*. Fulfil, O most gracious Lord God, all my petitions, cleanse me from all *filthiness of flesh and spirit*, that I may be a meet guest for thy Holy Table, a real worthy partaker of those invaluable blessings, those incomparably precious benefits, which are represented in the Sacrament of *Christ's* body and blood.

Strengthen,

Strengthen, O my God, all good resolutions in me, enable me by thy grace, faithfully to perform the conditions of that *covenant* which I made in *baptism*, and intend to renew in the *Holy Sacrament*, by dedicating myself entirely and for ever to the service of my blessed Saviour, my most merciful, all-sufficient Redeemer, who hath exceedingly loved me, who hath washed me from my sins in his own most precious blood. To him be all honour, glory, thanksgiving, praise, love and faithful obedience, for ever and ever. Amen and Amen.

A prayer at the Holy Sacrament immediately before receiving; with short meditations and ejaculations suitable to that occasion.

O blessed Lord Jesus, my most merciful adorable Redeemer, I remember with the deepest humility, with the sincerest love, with the warmest sentiments of gratitude, too big to be uttered, too fervent to be concealed, how thy sacred body was broken, how thy precious blood was poured out for sinners. And I am now come to receive
this

this *bread*, and this *wine*, which thou hast appointed as the Sacramental representations of them. O let that sacrifice of thine, even that incomparably precious sacrifice which thou didst once make, when thou didst offer up thy sacred *body* upon the *cross*, be effectual for the salvation of my soul and body. Here is the spiritual congress of *Christ* and our souls, here is what my soul longeth and thirsteth after, a crucified Saviour communicating himself and all the salutary influences of his passion to poor, penitent, contrite, miserable sinners ; O let me not be sent empty away ; and that I may become a worthy partaker of the benefits of my Lord's death, in this holy *festival memorial*, to my endless joy and comfort, be thou graciously pleased to vouchsafe me the assistance of thy Holy Spirit ; and let me feel that it always dwells in me by those heavenly graces, those christian virtues moving in my soul : Which are the blessed *fruits*, the unspeakably happy effects of it. Awaken my *repentance*, increase my *faith*, raise and enliven my *hope*, inflame my *charity*, *thankfulness* and *devotion*, make me a meet partaker of the pledges of thine inestimable

estimable, thine inexpressible love here, and of the endless joys of thy glorious and everlasting kingdom hereafter. Amen.

Short meditations and ejaculations at the Holy Communion.

Before the Minister begins the service.

I lift up my soul to thee, my most merciful God, and heavenly Father, humbly imploring thy blessing upon me, and thy gracious assistance in the holy action I am now going about. Forgive my want of due preparation, and accept of my sincere desire to perform an acceptable service to thee, through *Jesus Christ* my only Saviour, my most adorable Redeemer, Mediator, and Advocate. Amen.

Before receiving of the consecrated bread.

Lord, I am not worthy of the crumbs which fall from thy table. I have sinned: what can I say unto thee for the innumerable provocations of my life? If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it? but with the
Lord

Lord there is mercy, and with him is plenteous redemption. I behold by faith my crucified Lord dying for me ; and as my only Redeemer and Saviour, I acknowledge, I admire, I adore, I worship him. O Lord my God, increase and enliven my faith, and grant, that through his merits who died and rose again for me, I may receive the remission of my sins, and the comfortable assistance of thy Holy Spirit.

After receiving the consecrated bread.

Greater love than this hath no man, that a man lay down his life for his friend.

Herein hath God commended his love to us, that whilst we were enemies, he gave his Son to die for us.

Not unto us, O Lord, not unto us, but unto thy name, give the praise, for thy loving mercy, and for thy truth sake.

Before receiving of the consecrated wine.

What shall I render to the Lord for all his benefits ? I will take the cup of Salvation ; and I will bless the name of the Lord.

After

After receiving the consecrated wine.

Blessed be God, for his unspeakable gift, his dearly beloved Son Jesus Christ, in whom we have redemption through his blood, even the forgiveness of sins.

After the conclusion of the whole action.

Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, and healeth all thy diseases: who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies. O let that heavenly food, which in the holy Eucharist thou hast so lately vouchsafed me, instil new supplies of grace, new life, new love, new vigour, and new resolutions into my soul, and into the souls of those who have been partakers with me of this holy communion, that our faith, our hope and our charity, may daily increase, and that we may all grow in grace, and in the*

* See Psal. 103.

knowledge of our Lord and Saviour, *Jesus Christ*. Amen and Amen.

If these ejaculations are not sufficient, until the post-communion begins, you may enlarge them, by reading more or less of these following places in Scripture, viz,

For grace to love God's law. Psa. xix. cxix.

For a holy life. Psa. lxxxv.

For Salvation and eternal joy. Psa. xvi. xxiv.

For assurance of God's care and protection. Psa. xxxvii.

For the comfort of God's holy spirit. Psa. xxxiv.

For the grace of humility. Psa. cxxxi.

For devotion in religion. Psa. xxvii.

Thanksgiving for God's mercies. Psa. ciii. cxxxvi. cxxxviii.

For pardon of sins. Psa. lxxxv. cvi. cxvi.

For redemption by *Christ*. Psa. xcvi. cxviii.

A thank-

A thanksgiving and prayer to be used in private afterwards, either in the Church, (if you have time,) or at home, or both.

I return unto thee, O most gracious, merciful, and supremely glorious Lord God, all possible *praise* and *thanks* for thine infinite, thy most unparalleled *mercies* to us the children of men; and more especially I fervently, I most ardently, and earnestly desire to bless, to praise, to adore, and worthily to magnify thy great and glorious name, for that transcendent, wonderful, matchless expression of thy love, in sending thy *dearly beloved*, thy *only begotten Son*, to die for *sinners*, and for that great, unmerited, distinguishing grace and mercy thou hast now *vouchsafed* thy humble servant, in giving me a fresh comfortable assurance of an *interest* in that *precious* death, by admitting me to partake of thy holy Sacrament, ordained in *remembrance* of it. Never, Oh never may I forget *what thou hast done for my soul!* but carry the thoughts of it along with me to all the actions of my life, that it may be in me a *spring* of *entire* obedience unto thee, all the

the rest of my days, that I may henceforth live as becomes the *redeemed of the Lord*. This, O Lord, is my earnest incessant wish, this my sincere unfeigned desire, this my constant fervent prayer, that I may never break those *vows* and *promises* of a holy life, which I have so solemnly made to thee this day : but I am afraid of my own *treacherous* heart, and the assaults which will be made upon me by my *spiritual enemies*, lest they should betray me into the breach of thy holy commandments ; therefore let the assistance of thy holy spirit be ever with me ; let thy grace *always* prevent, direct, sanctify, and govern me ; and then I trust I shall approve myself thy *faithful* servant in all things, and *finish my course with joy*. With my own, I earnestly, humbly, and sincerely desire the happiness of all mankind, that they who are *still in darkness*, and in the *shadow of death*, may see the *Salvation of God*, and taste how compassionate, how divinely compassionate, how infinitely *gracious* thou art to *Christians*, and that all those who are *called by the name of Christ*, may depart from *iniquity*, and adorn the *doctrine of Christ their Saviour in all things*. May we all glorify thy most holy
name

name in *this* world, and live for ever to praise thee in the world *to come*, through the merits, the mediation, the most prevalent intercession, of *Jesus Christ*, thy *only dearly beloved Son*, and our only all-glorious Saviour, the most merciful Redeemer of lost, guilty, undone sinners; in his holy, blessed, adorable name, I trust for acceptance of myself, and all my sincere, though imperfect services; and in his comprehensive words I sum up all my requests.

Our Father, which art in Heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Private

PRIVATE
DEVOTIONS
AFTER THE
SACRAMENT,

Either in the CHURCH, or at Home.

THAT this treatise on the Sacrament may be of more general use, there are inserted from the late truly excellent, the eminently Christian *Bishop of Mann*, the following short, concise, yet striking and affecting meditations, on some well-chosen texts of Scripture, which will be of service to every one; particularly to those who are unaccustomed to meditate, or have no talents for it, and consequently want such an assistance to employ the time while others are receiving the bread and wine.

A short

A short form of Thanksgiving.*

1 Thess. v. 18. *In every thing give thanks; for this is the will of GOD.*

O LORD and Father, I am not worthy of the least of all the mercies which thou hast shewed thy servant; neither can I render due thanks and praise for them; but, O God, accept of this my sacrifice of praise and thanksgiving. For this, and for all thy known and unobserved favours of nature and of grace, I bless thy good providence; beseeching thee to pardon my ingratitude, and that I have passed so many occasions

* If Christians would but accustom themselves to tender to God the glory of his mercies;—To take notice of, and to give him thanks for the many *favours, deliverances, visitations, or chastisements*, they every day meet with, they would most surely engage the divine goodness and providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

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without observing and without acknowledging thy great goodness to thy unworthy servant.—For when I consider my dependence upon thee.—For my life,—for my *preservation*,—for my *redemption*,—and for the means of *grace* and *salvation*, which thou hast afforded me, I cannot but be very thankful.—*As long therefore as I live, I will praise thee.*—Glory be to God my Creator,—Glory be to Jesus my Redeemer,—Glory be to the Holy Ghost my Sanctifier, my guide, my comforter.—All love, all praise and glory be to God most high. Amen.

St. John xvi 23. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

In all humility, O heavenly Father, I lay claim to this thy Son's most faithful *promise*, confirmed by his *oath*.—In his name, and for his sake, I beseech thee to give me an heart truly sensible of his great love in paying the debt due by me, to thy divine justice; and grant the merits of his death and sacrifice may not be lost upon me.

Give

Give me a saving faith and knowledge ;
—a sincere love for thee, and for thy holy
word ;—an hearty desire to please thee ;—
a fear of offending thee ;—a zeal for thy
glory ; and a great regard for every thing
that belongs to thee.

Give me such a love for my neighbour as
thou hast commanded : a due regard for
my betters, and an utter abhorrence of all
manner of *fraud, injustice and wrong.*

Give me a *tender conscience, a meek and quiet
spirit, a charitable, an humble, and a con-
tented mind.*

Give me a *just sense* of my own infirmi-
ties, a *dread* of sensual pleasures, a *power*
over my appetites, and a *fear* of the world
and its idols.

Leave me not to my own choice.—
Keep me from *pride*, and from *presumptuous
sins* ;—from wicked *principles*, and wicked
company ; and from the vices of the *age*,
and *place* I live in.

Make me ever mindful of my latter end
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and of the account I must one day give of my *life* and of the *talents* with which thou shalt intrust me.—And grant that I may lead an *innocent* and a *useful* life, by doing good in my generation.

Take possession of my soul, until I am *restored* to thy divine *image*, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead thy gracious goodness, and my Saviour's *merits* and *promise* to all that ask in his name: and I know thou wilt not deny me, because the very *will to ask* these mercies is from thee, and thy good spirit. *Amen.*

Rom. viii. 32. *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.*

This is indeed, O God, a sure *pledge* of thine infinite love for thy poor creatures — Upon this I depend, *when my heart is in heaviness*.—This is my *refuge*, this my saved refuge, when I remember my sins, and thy divine justice.—O make me truly sensible

sible of this thy great love;—and give me the graces which that love sees needful for me, for *Jesus Christ's* sake, the son of thy love, my adorable Redeemer. Amen.

St. Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his glory?*

It was necessary for thee, O *Christ*, to suffer, because thou tookest upon thee to answer for sinners; and to shew us what *treatment* our sins deserve. O make my *sufferings* in this life, in union with thine, acceptable to God; and enable me to bear them, as *thou* didst, with *patience* and *resignation*, this being the only way to glory. Amen.

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.*

From this moment, O *Christ*, I consecrate *that* life to thee, which thou hast redeemed from the slavery of *sin* and *Satan*, by thy most precious blood. Fortify my soul, I

beseech thee, against all the *temptations of the world, the flesh, and the Devil*, by the remembrance of this thy love; that I may live to thee, and to the glory of God. Amen.

2 Cor. vi. 16. *Ye are the temple of the living God. As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

Make me, O God, truly sensible of this great *honor*, this invaluable *blessing*, of being *the habitation of thy good spirit*; of the holiness required of me, and of the great danger of *profaning a temple consecrated to thee*.—Make me worthy of thy continual *abode and presence*. Take possession of my heart and soul; and let me know that thou dwellest in me, by the fruits of thy spirit. Amen.

Heb. xii. 1. 2. *Let us run with patience the race that is set before us, looking unto Jesus, &c.*

Grant, O God, that I may bear all the troubles of this life with a *meek and patient spirit*, without *repining* at what thou shalt

shalt appoint, for the punishment of sin, and for the salvation of the sinner. I will look unto thee, O *Jesus*, when thou wast in the place of sinners, with what patience thou didst bear the *scorn*, the *indignities*, the *unrighteous judgment*, the miserable death of the Cross: And this, by thy grace, shall be my pattern. Amen.

St. Luke xxiii. 41. *We receive the due reward of our deeds: But this man hath done nothing amiss.*

I confess, O God, with this *malefactor*, that whatever I suffer in this life, I suffer most justly for my sins: And therefore, with the submission of a *penitent criminal*, under the righteous sentence of death, I offer my life a *sacrifice of obedience* to thy divine justice, in union with that of my Saviour's, at what time, and in what manner to thee shall seem meet; trusting in the merits of my Redeemer at the hour of death, and in the day of judgment. Amen.

St. Luke xv. 6. *I have found my sheep which was lost.*

O *Good Shepherd*, I thank thee for that tender care, that infinitely tender concern for thy lost sheep.—I had, indeed, been for ever lost, had not thy love sought and found me, *when I was astray*: For thy goodness sake keep me for the time to come from wandering from thee, and from thy fold. Amen.

St. John v. 14. *Be-ho'd, thou art made whole: Sin no more, lest a worse thing come unto thee.*

Lord, the frailty of man without thee cannot but fall: In all temptations, therefore, I beseech thee to succour me, that *no sin*, *no evil spirit*, may ever have dominion over me. Amen.

St. Mat. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Make me, O Lord, ever mindful of my *infirmities* and *backslidings*, that I may be more watchful, and more earnest for grace for the time to come; that the *adversary*
of

of my soul may never find me off my guard, or from under thy protection.

St. Luke ix. 13. *Your heavenly Father will give the Holy Spirit to them that ask him.*

O Heavenly Father, let it be unto thy servant according to this word; abandon me not I beseech thee, to the opposition that I shall at any time make to thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

St. John viii. 51. *If a man keep my saying, he shall never see death.——*

O Jesus, who hast made known to us another death, besides that which separates our souls from our bodies, let thy grace and mercy deliver me from the bitter pains of eternal death. Amen.

St. Mat. xi. 29. *Learn of me; for I am meek and lowly in heart: And ye shall find rest unto your souls.*

O Heavenly Master and Pattern, how am I

I astonished, when I consider thy *humility*, thy *poverty*, thy *meekness*, thy *resignation* in the midst of injuries, oppression, and wrongs! It must be thy Almighty Grace which must enable me to *follow* thy example, and submit to this way of peace, to which our nature, is so averse: For this grace, I now pray thro' thy merits and mediation, O *Jesus*. Amen.

St. Luke xxiii. 34. *Jesus said, Father forgive them; for they know not what they do.*

We do not indeed consider what we do, when we provoke that justice which could not be appeased, but by the death of the son of God.—If I have enemies, O God, I beseech thee for them after this example, not for *Judgment* and *Vengeance*, but for *Mercy*; for their pardon, and for their eternal happiness. Amen.

St. Luke xiii. 26, 27. *Then shall ye say, we have eaten and drank in thy presence, &c. —but he shall say, I tell you I know you not; depart*

*depart from me, all ye workers of iniquity,
&c.*

Let me not depart from thy table and presence, O Lord, without obtaining the grace to lead a godly and a Christian life.— That I may escape this terrible and just judgment, to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. Amen.

St. John i. 12. *As many as received him, to them gave he power (and right) to become the sons of God, even to them that believe on his name.*

I will not live in sin ; knowing, O God, that I am accounted taine.—O Jesus, who hast obtained for us this mighty privilege, give me grace to live, as becomes the child of so great, so good, so holy a Father ;— that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or disobedience to the commands of my heavenly Father. Amen.

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St. John xiv. 27. *My peace I leave with you, my peace I give unto you.*

It must be thy spirit, O Prince of peace, that must put us into possession of this thy last and dying legacy. O give me this peace, which the world cannot give:—which passeth all understanding; the peace and pleasure of being in the favor of God;—And that I may possess my soul in peace, in the midst of the temptations, the troubles, the allurements of this present evil world, and let this peace, which thou hast purchased with thy most precious blood, be with me, and with thy whole church evermore. Amen.

I will not think that I am worthy to have half obtained this heavenly privilege, give me grace to live, as becomes the child of so great a Father;—**F I N I S.** that I may never abuse this mercy, nor for the right of the inheritance of the children of God, by iniquity or disobedience to the commands of my heavenly Father. Amen.

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